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ART. I.—THOUGHTS ON THE REFORMATION.

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THE question is often asked, every earnest student of history often asks himself, whether the reformation of the Church could not have taken place without a division, without a separation of Protestantism from the Roman hierarchy? It would have saved the Christian world so much trouble on the subject of divisions and denominations and sects that came in after the Reformation, that one is apt to wish that it could have been so. It would seem to be so much easier to understand a reformation which worked no radical change in the body or organism. If the Roman Church, which was then the Catholic Church, could have thrown off the errors and evils that became attached to it during the long centuries of Mediæval history, and presented itself reformed of all its abuses, without a change in the leading features of its organization, the problem would seem, at first, to be more easily understood. We are familiar with such reformations in individuals and in society. Life in all its forms seeks from time to time to renew itself. When the State becomes entangled and weighed down with corruption the people rise and demand a reformation. Might not the Church have reformed itself in a similar way, thus shaking off the dust that

had settled on her garments during a long and weary journey through a sinful world?

It is known, too, that the leading reformers at first aimed at such a reformation as would not change the general organization of the Church. Luther, as we know, at first acknowledged the supremacy of the Pope, and fondly hoped that he would sustain him in his efforts at reformation. Melancthon, even after Luther had given up all hope in that direction, still desired that the reformation might go forward without disturbing the organic character of the Roman hierarchy. When it was found that the Pope turned against the reformation, it was thought that an appeal to an Œcumenical Council would be sustained. Only when all efforts to reform the Church in union with the Roman hierarchy failed, and when the reformers and their followers were excommunicated and thus driven out of this organization, did they come to see that the reformation must be carried forward in a separate and independent way.

In this conclusion or result the Roman Church only reasserted what had indeed been settled already during the previous century, that no full and thorough reformation could take place within her organization. And this is the first thought which we wish to unfold. Let us notice the history in reference to this point.

All through the Middle Ages, especially towards their close, voices were raised, urging the necessity of a reformation. This necessity came to be so generally acknowledged that in every Synod and Council a standing article for consideration was, to consider the subject of reformation in manners and ecclesiastical discipline, or in head and members. All acknowledged the necessity of reformation. The Church had become so corrupt from the papacy down through all subordinate offices, the condition of things was becoming so contradictory and confused, that it was felt on all sides that some radical movement was required in order to deliver the Church from the increasing difficulties that beset it, and save it from perishing. Not only was wide-spread corruption extending itself over the Church, but the Papacy itself was showing signs of its inability to extricate

itself from its weakness. The reformation should go forth from the head, but when the head itself became corrupt and enslaved, then the reformation must take place in *head* and members.

The matter became more urgent when the papacy was carried into Babylonish captivity, as it was called, during the seventy years' residence of the Popes at Avignon. Rome was falling into decay and ruin, while the Papal Court was revelling in luxury under the control of a foreign potentate. Then came the Papal schism. The Church was ruled by two Popes, one at Rome, the other at Avignon, and under these two heads the Christian world was divided. Who could decide which was the true Pope? There was no higher umpire or tribunal to which an appeal could be made, unless a general Council should be invested with that character. Such a Council was at length called at Pisa after the schism had existed for over a quarter of a century. The Council was called, not by Pope or Emperor, but by the authority of the Cardinals of the two contending Popes. It was a case of necessity. There was no Pope, whose authority was universally acknowledged, to call the Council, hence the next highest authority must act. At this Council the two rival Popes, Benedict XIII. and Gregory XII. were pronounced notorious schismatics, obstinate partisans, abettors, defenders and approvers of the long schism; notorious heretics, &c., and were deposed. The way was now open to elect a new Pope, which was done. Alexander V. was chosen. The result was three Popes instead of two, for the other two still had their adherents. The Œcumenical character of this Council has been contested. But while *Hefele*\* says that, *for the reason* that more than half the bishops of Christendom (*episcopatus dispersus*), as well as whole nations, have protested against its decisions, and would not receive them, neither ecclesiastical authority nor the most trustworthy theologians have ever numbered it among the Œcumenical Councils (a strange reason from the Roman stand-point), yet "it must also be said that some Ultramontanes have had too little regard for this Council, in saying

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\* History of the Christian Councils.

that the election made by it of Pope Alexander V. was valueless, and that Gregory XII. was still the legitimate Pope until his voluntary abdication in 1415." From which we may infer that it is a question with *Hefele* whether the Church had a legitimate Pope at all during this first portion of the Schism.

Then came the Council of Constance, 1414-1418, which is classed, *in part*, among the acknowledged œcumenical councils, that is, those portions of it presided over by Martin V. (sessions 41-45 inclusive), and those decrees of the other sessions which were sanctioned by this Pope. In this Council all three Popes were set aside, the legitimate one, John XXIII. as a monster of vice, and a new one elected, viz. Martin V., and so the schism was brought to an end. At this Council the practical difficulty was felt in regard to the reformation of the Church *in head and members*. If the Council should proceed to the work of the reformation, which they did in part, without a Pope, the legitimacy of their action might be questioned; whilst if they first elected a Pope and he should prove unwilling to go with them in the work of reformation, their efforts would be defeated. Accordingly after declaring the supremacy of the Council over the Pope they proceeded to elect a Pope, who at once assumed the supremacy himself, and the question of reformation was at an end.

It is known that this Council compromised on the martyrdom of John Huss and Jerome of Prague. The Emperor was willing to violate his safe-conduct solemnly given to Huss in order to unite the adherents of Pope John XXIII. and the reforming party. Yet it must be acknowledged that this same reforming party, led by *Gerson*, and which ruled the Council, gave its free consent to the burning of Huss. The true reformation principle and the hierarchical theory came into conflict, and the one or the other must perish. The result was Huss had to be burned. The Council could have done no otherwise and save themselves. It was not so much that the reforming measures advocated by Huss were not desirable. We believe the better portion of the Council of Constance, and certainly a large portion of the members of the Church would gladly have welcomed

*The Emperor gave no pledge to Huss, but warned him of his danger*



those measures; they were deeply longing for them; but the question, whether consciously realized or not, was, could those measures be sustained and the Roman hierarchy continue to live? The martyrdom of Huss was one of those tragedies, with which history, and Christian history as well, is familiar, in which two opposing historical forces, both being relatively legitimate, come into conflict with each other, and some one must be a martyr.

The effort towards reformation *in capite et membris* was continued in the Council of Basle, which lingered on in the assemblies of Ferrara and Florence. It renewed the decree of the Council of Constance that the Council is superior to the Pope, and proceeded to take up and carry out the reforming measures introduced at that Council. But in doing this it became necessary to reach out to the Papacy itself (the reformation in *the head*). Regulations were made concerning the choice of a Pope, the oath to be taken by him, and the duties of his office, also concerning the Cardinals, and an unconditioned prohibition of the Papal Reservations. They had already taken suitable action in regard to the reformation in *the members*, and now, it was thought, with these restrictions and limitations attached to the office of the Pope, the good work inaugurated might go on. But just at this point arose the ever recurring question between Pope and Council. The Pope regarded this as an encroachment on his prerogatives. The result was that the Pope, having now no rival to divide and weaken his authority, triumphed, and the Church went on its way, helpless to deliver itself from the evils that afflicted it. Nothing had come to an effectual settlement. The question as between Pope and Council continued to be discussed, the authority of the Pope in civil affairs was kept up by Concordats, and no healing power was found for the enormous moral disorders that everywhere prevailed.

There are several interesting questions connected with these reforming Councils which, while we are referring to them, we may notice. The Councils of Constance and Basle, for instance, asserted the supremacy of the œcumenical council to the Holy See, and the Pope in each case is said to have sanctioned the

decree. Let us see what *Hefele* says of this matter, before the whole subject was cleared up by the recent Vatican Council. He says: "Many maintain that Pope Martin V. sanctioned the decree of the Council of Constance establishing the superiority of the œcumenical council to the Pope, and Eugene IV. also sanctioned a similar decree from the Council of Basle. In point of fact, however, these two Popes sanctioned only a *part* of the decrees of the Councils of Basle and Constance. As for those of Basle, Eugene only sanctioned those which treated of three points, viz., the extinction of heresy, the pacification of Christendom, and the general reform of the Church in its head and in its members. Martin V. sanctioned only those decrees of the Council of Constance which had been made *in materiis fidei conciliariter et non aliter, nec alio modo*. Now the decrees in question, respecting the superiority of the general council to the Pope, have nothing to do with the faith" (what would be said of such an assertion now?)! "and were given at Constance rather *tumultuariter* than *conciliariter*. We may add that the Council of Constance did not intend to utter a universal truth, but only, with reference to the case before it, asserted a superiority over the Pope, and particularly over the three Popes who were then contending for sovereign power. It was more concerned to solve an entirely peculiar question, than to propound a general theory." Besides the nice distinction between *tumultuariter* and *conciliariter*, which it would require an infallible Pope sometimes to determine, if one œcumenical council is superior to a legitimate Pope, the general principle of the universal superiority of the Pope is gone. But, to continue our quotations, let us see what more this learned writer says. After stating that the Pope is neither above nor below the general council, he says: "If the question arises of several pretenders to the pontifical throne, and it is impossible to distinguish which is in the right, Bellarmin says that in this case it is the part of the council to examine the claims of the pretenders, and to depose those who cannot justify their claims. This is what was done by the Council of Constance. In proceeding to this deposition, however, the Council had not the authority

of an oecumenical council; it cannot have that authority until the legitimate Pope enters into relations with it, and confirms it. The question is evidently only of the deposition of a pretender, who has not sufficient claim, and not that of a Pope legitimately elected. The Council of Constance would not have had the right to depose even John XXIII. if (a) the validity of this Pope's election had not been doubtful, (b) and if he had not been suspected of heresy. Besides, he abdicated, thus ratifying the deposition which had been pronounced." Yet this Pope had been elected by the unanimous suffrages of twenty-four cardinals, although he was suspected of having poisoned his predecessor, of which crime he was accused in the sixth article presented against him at Constance. And if he was an illegitimate Pope, a mere pretender, it is not easy to see how his abdication could *ratify* the act of the Council in deposing him. There is certainly much food for thought in these remarks of *Hefele*, whose authority as a historian, that is when writing the history of the Councils, we would not call in question, but whose perplexity when philosophizing in regard to them is no less here than it was in regard to the late Vatican Council.

Here then was an honest effort made to bring about a reformation by the Roman hierarchy itself. The effort runs through nearly the first half of the 15th century. We believe it was both honest and earnest on the part of those who had control of the reforming councils. And yet it failed, and signally failed. It seemed as though there had to be a still darker hour before the day should break. The Papacy had to sink to a still lower degradation under the *Borgias*, to have an Alexander VI. who is called the most profligate of all the Popes. The monastic institutions which had once been an arm of so great power to the Church now fell themselves under the same spell. They needed reformation fully as much, to say the least, as any other department of Church life. It was as though the energies which had carried the Church through the wonderful struggle with Mediaeval barbarism and won the victory were worn out, and new strength and life had to be infused for the new work of the

*New light shows that he was not so bad -*

Modern age. For, the weakness lay not merely in the difficulties that environed the external form of organization of the Church, but also in her inward life. Her doctrines and worship grew formal and dead. They were no longer clothed with fresh vigor for the people as in earlier centuries. The peculiar form or phase of Christianity which performed the work of the Mediæval period was not adapted to the new age dawning upon the world. Let us examine this point a little more closely.

The external authority of the Papacy which had imbedded itself so deeply in the respect and reverence of the people, and by means of this respect and reverence had subdued the lawlessness of the barbarians, restrained the unbridled power of kings, and saved Europe from a Cæsarism which would have rivalled that of heathen Rome, could no longer make itself felt. As the nations, particularly the northern nations, of Europe came to a sense of their developed nationality, and the sphere of the State came to assert itself, and as the science of civil law came to have a class of lawyers and jurists who became its expounders and defenders, the Papacy was compelled to retire. It was not possible to restore the theory of the Papacy that had prevailed in former ages. If, for instance, it should be held that the reformation of the Church could have been advanced by strengthening the power of the Pope, that, historically speaking, would have been an impossibility. The civil and political progress of the nations would have had to go back some centuries in order to restore the relation that existed between the Pope and the civil order. When the Pope exercised unlimited control over these nations they were, so to speak, in their minority; they had now become of age, and determined to rule themselves. The change had been slow and gradual. Statute after statute was framed, as in England that of Mortmain, of Provisors, of Præmunire, until the progress of civil law and political independence had outgrown the former bondage. The Papacy could not regain its former power unless history would move backwards.

The hierarchical constitution within itself had come to such a condition that nothing but a general breaking up from the

foundations could remedy the evils. A wide gulf of separation had come to exist between clergy and laity. The one was the *ecclesia docens*, and that was called the Church, *i. e.* the Church meant the ministry, and the ministry only. The other was the *ecclesia audiens*, the hearing and receiving Church. This dualism had become so fixed and rooted that it was impossible to restore that mutual relationship and mutual influence between ministry and laity which is necessary to preserve the spiritual health of each. There is a special priesthood and there is a general priesthood. These are organically united in one body, the Church. Neither one can be ignored for the benefit of the other. And it is just as great an evil to *undervalue* the Christian ministry in order to elevate the general priesthood of believers, as it is to undervalue the general priesthood of believers, in order to magnify the office of the special priesthood. The Roman theory fell into the latter error. The consequence was that the priesthood stood shorn of their power. The wide separation between them and the people left them helpless to really reach the hearts of the people. As a consequence they grew indolent, careless, and, to a mournful extent immoral.

It would seem that such an evil might be reformed by gentle measures. What more was needed than to modify some of the claims of the clergy, and give some status and provide some functions for the laity? But this could not be done. The theory of the priestly office had to undergo a radical change before a step of progress could be made. What made the matter more difficult was the reaction in the sects and brotherhoods, among whom the abnormality of virtually setting aside the ministerial office presented itself. The two came into conflict. Persecution followed. Both were thus wedded to their positions, and the Church was compelled to wait another century before the reformation came.

We might go on to show that in the sphere of dogma, as to the theory entertained in regard to the form of faith, and the material contents of faith, there could be no deliverance except in a general breaking up of the scholastic philosophy and theology and the incoming of a new age. We might show also the helplessness that

existed in the sphere of life and morality. This is forcibly expressed by a certain writer in the following statement of the dualism that existed: "Increasing worldliness of the Church, and alongside of it Monasticism; the requirement of strict obedience to the Church, and alongside of it a moral laxity which penetrated even into the sanctuary; a vigorous penitential discipline, and alongside of it indulgences; the asserted vicegerency of God, and investiture with divine power, and alongside of it impotency to pacify the inward pain and unrest even of the simplest and most needy hearts. Life passed from contrition to frivolity, and from frivolity to contrition, lost at last all heart and character, and drifted anchorless and broken to the abyss of inward emptiness and spiritual death. The masses followed the traditions, and multitudes of them remained pious and devoted in spite of the obstacles they had to encounter, but in the centres—yea even in Rome itself there were not wanting those who said, 'This fable of Christ has brought us great gain,' and some who, when they heard of Melancthon's faith in eternal life and the judgment, declared they would esteem him a more modest man if he did not believe such things." But we need not enlarge on these points. Sufficient has been said to make our proposition understood, that the Roman Catholic Church, the Church of the Middle Ages and of Latin Christendom, after having done the work assigned it, could not be prepared for the new work devolving upon it without passing through an epoch, an epoch, in which the old form of Christianity should be laid aside and a new one arise.

Such a movement implies that the *form* and the *contents* or substance of Christianity are so related to each other that the former may undergo great changes while the latter remains the same. Christianity is, in its essence, a new life, even the life of Christ mediated to men by the Holy Ghost. It never exists abstractly. Corporeity is essential to its concrete existence in the world. Hence the organization or founding of a Church was necessary to the existence of Christianity. But in saying this we do not identify the form and the substance. The form may undergo changes, and this makes room for development,

progress. Such development pertains necessarily to the constant unfolding of Christianity in its apprehension by men. This point must be conceded in the change that took place when the Church passed from the Apostolic to the primitive period. One marked feature in the change that here took place was the withdrawal of the Apostolic office. After the death of St. John there were no living Apostles to govern, teach and direct, the Church. The significance of the Apostolic office was not, indeed, lost. Their teachings, under the directions of the Holy Spirit, remained and have been perpetuated ever since in their inspired writings, and the power of their ministry was perpetuated in the office of the Christian ministry, but not in the same outward form. With this, certain other changes also took place. The inspired record was closed, and not even the Roman Church, with its claim of infallibility, presumes to add to or take from the faith once delivered to the saints. They may define it, but they cannot add to it nor take from it.

There is a great difference also between the primitive Church and the Mediæval Church. The Episcopate grew into the Papacy. The change was not sudden. We see the movement going on for centuries. The tendencies all point one way. Rome becomes the central see. The unity of the Church finds outward expression in the gradual acknowledgment of the Papacy. Any one who can follow the course of things in the early Church, and not find a wonderful advance, a change into a new and different order in the full-fledged Papacy of Gregory I. or later Gregory VII., must read history through strange glasses.

We cannot understand the historical meaning of the Papal Hierarchy by assuming merely that error and corruption crept into the Church. That hierarchy for the time represented the authority of the Church, and the unity of the Church. It was largely an external authority and an external unity, but so far as it represented these ideas it had a relative legitimacy.

Now as the Papacy came in the course of history, with all the features that inhered in it, so it must pass away in order to make room for a new stadium of Christianity in the world. Thus



we approach the Reformation, on the one hand through a legitimate development of the Roman Church itself, while on the other hand we behold the free working of the Holy Spirit who brings forth even more than lies in the old.

The best energies of the Roman Church struggled towards the Reformation. The men that labored for it were Roman Catholic Christians. There were, indeed, many and varied influences that united in bringing the new era to birth. It was a movement that stirred all forms of the world's life. We can trace the preparation in politics, in science and art, in the reading and study of the Bible by the people, but at the centre of the movement we find good, pious, earnest, Christians. Roman priests become reformers, and out of the old struggles forth the new, with the old form left behind, and the life now clothing itself in new form.

This is a very different conception from that so very commonly entertained, that the Protestant Church is in no sense a ripened product of the Church life of the Middle Ages. How many are there even yet, though by no means as many as in former years, who look upon Protestantism as drawn directly from the Bible! That Bible that Luther discovered in the University Library at Erfurth is sometimes looked upon as the whole cause of the Reformation. We would not undervalue the influence of the Bible in the great work, as we shall see further on, but the Church had the Bible all through the Middle Ages. Why did not its pages speak to those who studied them the great truths that Luther found there? Why were the doctrines set forth in Romans and Galatians, for instance, locked up, so to speak, from the comprehension of earnest Monks and theologians before Luther? Just because the Church was engaged with different problems, problems that drew forth meaning from other Scriptures, whilst the meaning of these slumbered.

In this view we can do full justice to the Church of the Middle Ages, while at the same time we recognize the originality of the Reformation. Even New England theologians, through the influence of German Church historians, can now see a meaning in that type of Christianity. "Such a type of Christianity"

(the Roman), says Dr. George P. Fisher, of Yale College, in his *History of the Reformation*, "had certain advantages in relation to the uncivilized condition of the nations. Its externality, its legal character as well as its gorgeous ritual, gave it a peculiar power over them." "The Reformation," quoting from Ullman, he says, "viewed in its most general character, was the reaction of Christianity as Gospel, against Christianity as law."

This acknowledgment, since *Neander* has led the way, has led Protestants to find new interest in the history of Christianity during the Middle Ages. Nay, the conception of the Church as an organism has led Protestants to see that the wealth of all ages of Christian history is ours. The old Creeds, the decisions of early Councils, the primitive liturgies, the struggles of the Papacy with the civil power, though often attended with a tyrannical spirit, the missionary labors of an Anschar and a Boniface, all belong to the common Christianity which has come down to us with its precious treasures of heavenly grace. In this we can see that the casting off of the form of Christianity, at the Reformation, which existed during the preceding centuries, did not involve a separation from the life and spirit of those ages.

But a right view of development in the history of the Church must make room for the original and free working of the Holy Spirit. Even secular history cannot be understood or interpreted without considering the working of a divine factor, the governing power of God.

In the process of development here we have not merely evolution, the evolution of what is involved in the constitution of the world from the beginning, but such a governing and directing as imply a transcendent as well as immanent God. This divine factor works in history to carry it through epochs in which the life of the race is carried over to new stages, giving ever new and fresh interest to the problems of humanity.

But much more is this the case in the onward progress of the kingdom of grace. As there is here a deposition of new life, carrying with it the regeneration of the old, so there is also a new and peculiar guidance of God, as He is present by the

Holy Spirit, to guide and direct the history of the Church to its final victory and glorification. In one sense the revelation is complete from the beginning, in the person and work of Christ, who is the principle of it, but in the unfolding of this revelation there is a bringing forth of new contents, and that by the power of the Holy Ghost who mediates the revelation in Christ to the Church, and at the same time originates and breaks the pathway of the Church's history through the ages.

In maintaining this position, we, of course, deny that the form of the organization of the Church, as it existed in the Episcopate of the Primitive Church, and in the form of the Papal hierarchy during the middle ages, was divinely appointed and fixed in the Apostolic Church, or in the New Testament. Certain features were established and fixed for all time. The ministry and the word and sacraments were appointed, constituting essential elements of government and worship. But we deny that this government was fixed in the form of a Papacy or an Episcopate, as these terms are now understood. The ministry is one—but it has power to divide and arrange its functions, as it did in the Apostolic Church already in the appointment of deacons and elders and Apostolic legates. So the Church originated a form of government and called the first Synod or Council at Jerusalem. Exercising the same prerogatives afterwards it appointed an Episcopal order, and made this then to centre in a Pope.

At the Reformation the Papacy was set aside, and to a large extent the Episcopate also. The ministry throughout Germany and in some other countries went forward with one order, providing, however, for the varied exercise of its functions in the appointment of elders, deacons, and superintendents. This was not just a return to the forms of the Apostolic Church, as some imagine, but it was the assertion of the same original prerogatives of the Christian ministry.

Neither were the doctrinal teachings of the Reformers a mere repristination of what was doctrinally present to the mind of the Church in any previous age. These doctrinal teachings were, indeed, in the Word of God, but this Word itself is a liv-

ing Word, and on this account capable of giving forth new riches of truth. Those who imagine that Christian doctrine is all at hand in the Bible in such a way as to require only the application of natural rules of interpretation by the common understanding, fail to see that the Word of God in the Bible is for faith, and can only be interpreted therefore by faith. To regard the Bible as a rule in such an external way is the same error as to lodge infallibility externally in a Pope. There is indeed a parallel in St. Paul's teaching against Judaism in his epistles to the Romans and the Galatians, and Luther's doctrine of justification by faith against the Roman doctrine of works, but they are not just the same. How indeed could history after fifteen centuries repeat itself in such a way? Yet there was that in the teaching of St. Paul which under the enlightening power of the Holy Spirit, could satisfy the wants of such spirits as Luther.

In this way it is that portions of the Word of God remain unlocked, not fully understood, until a necessity opens up their inner meaning, and just because of this the Word of God proves itself to be a well of truth which will never be fully exhausted. It is like Him whom it reflects, who is the infinite fountain of truth and grace to the Church.

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Let us turn now and consider the Reformation in its relation to the future. It has already unfolded its meaning through three centuries of stirring history, a history more wonderful, indeed, than the wonderful ages that went before it. If the Roman Church moulded history in the period of the childhood of the modern era, it has fallen to the lot of Protestantism to be such a moulding power and guide during the period of the full-grown manhood of the modern age. In the spheres of science, philosophy, the state, in the settlement of new countries, in the solution of new problems, in the wonderful progress of invention and discovery, surely we may regard the world as having attained a ripeness and a maturity during the last three centuries, which place it far enough in advance of the Middle Ages.

The Protestant principles of justification by faith, and the Bible the rule of faith, have not been inactive. They have been tried by new forms of error. Protestant freedom has had to contend with licentiousness. A false supernaturalism had to be overcome, and an age of rationalism to be conquered. Sec-tarianism continually asserts its power against the true unity of the Church. Indeed Protestant Christendom to-day shows the same perplexity and confusion that we noted in the Roman Church before the Reformation. Our Evangelical Alliance conventions are as little able to meet the issues that are upon us as were the Reforming Councils. The Reformation confessions, good as they are, have not power, it would seem, to carry the Church forward to a better future. So long as each claims to be sufficient for the wants of the whole Church, it is not likely that any one or all combined can open the door to a better era. *What then?*

I. First, we are not to doubt the legitimacy of the Protestant movement, nor to give up the Protestant principles. The solution of the problem before us cannot be reached by attempting to go back and repristinate the old. It does not matter how far we may mean to go back. The Romanist would revive the Hildebrandian age of the Papacy, even while his external building is falling over his head. The High-Church Episcopalian, or Puseyite, would bring forward the Nicene Age and live over again primitive Christianity. The modern Puritan would go back to the Apostolic Church. He claims that, with the New Testament in his hands, he can resurrect from the past the precise model of what he calls Apostolic simplicity in worship and Apostolic purity in doctrine. All this is a vain dream. We are in the 19th century, and, constituting an epoch in the history of the Church, back of us lies the 16th century, which gave a new turn to the whole spirit and life of the Modern Age. We accept what was then given forth under the guidance of the Holy Spirit as true and genuine. Much that has come in the name of the Reformation, we know, is bogus. We are not bound to accept just every interpretation of the Reformation principles. The true conception of faith, as held by the Reform-

ers, has often been perverted. Whole sects have arisen and built on, either a one-sided and imperfect view of Reformation truth, or an entire perversion of it. We need not fear to oppose these. But all through the three centuries since the Reformation can be traced the workings of true principles then set in motion. The more clearly these are set before us, freed from the rust and rubbish that have gathered around them, the stronger we are to maintain our ground against skepticism and infidelity.

It would be well if some of our modern Reformation Churches would faithfully and honestly concede this. The Reformed Church should, at least, be willing to confess, for instance, what was the view held in reference to the holy Eucharist and the sacraments generally, instead of gliding into a later, Puritan theory, and upholding this as the old doctrine. Lutheranism should, at least, confess what was the old Lutheran doctrine as set forth in their symbolical books, and not make common cause likewise with Puritanism and Methodism, and still claim to be genuine Lutherans of the primitive type.

Faithfulness and honesty to the old confessions are necessary in order to a proper advance. For progress should not be blind. To be effective it should be awake to what changes are going forward, and this requires, at least, as we have said, an acknowledgment of the old from which the departure is being made.

Faithfulness is necessary here also because whatever progress is to be made, the substance of the old should always be taken up in the new. In the Reformation, as we know, the Reformers had to fight for old Catholic truth against the fanatics, who were madly bent on overthrowing the true with the false, as well as against the errors of Romanists.

Some are disposed to give up the struggle of Protestantism just because it is confronted with trials and difficulties. As though it would mend the matter to fall back again into Romanism, or take refuge in Episcopacy! Both of these, as all may see, have no power to bring the Church to any deliverance from its present troubles.

II. But, secondly, and this is the main point to which our article looks, neither must we be wedded to the Reformation as an absolute standard, or of absolute authority for the Church for all time. The sixteenth century has no more claim to this high prerogative than any other epoch. If the Primitive Church cannot be accepted as such model or standard, neither can the Church of the sixteenth century. Indeed the Reformation in its true character could never be vindicated on this principle. We have seen that it was itself a movement which broke loose from old traditions and presented a new form of Christianity. The only principle on which it can be supported is the inherent power of the Christian life to move onward to new forms while it retains the one spirit and life.

There is a true and a false way of asserting this principle. The false radicalism of the age is ready to join in with the cry of progress. It will not be bound by any Reformation confessions, or for that matter by any confessions. It takes the Bible for its guide, and will know of no historical interpretation of the divine Word—no historical character of Christianity. We have no sympathy with such a spirit. But, granting the historical significance of the Reformation symbols, and the mission they had to accomplish, we nevertheless must hold that the Holy Spirit has even still more truth to reveal to the Church than they contain.

But, it is said, are they not sufficient to guide souls into saving truth, and if so, what do we need more? That might be said of every age. There is always enough truth at hand for individual salvation. But the Christian Church of the present time confesses universally the need of help to lead it forward in its victory over the world. Its divided state, while it does not shut out the opportunity for individual salvation, yet presents a serious obstacle to its progress and prosperity. It must unite its strength in order to stem the tide of skepticism and infidelity. It needs union in order to accomplish its work in Christianizing the still outlying heathen world. How can the Church think of standing still or being satisfied while more than half the world is still in heathenism. Such an attitude would at once



be fatal to its own existence. All this is felt. And it is coming to be acknowledged more and more. The Evangelical Alliance confessed it, though it is a question whether it did so with anything like a full sense of its meaning. It is coming to the surface more or less in every denomination. No one of them stands fully and fairly in the position it occupied doctrinally when it started. Who cannot see that Presbyterianism is no longer what it once was? In every denomination opposing forces are at work. In all of them there is an old school and a new school, a high-Church and a low-Church party, the conservative and the radical. It is idle to shut our eyes to this conflict. The liturgy may be the occasion of the strife here and there—but the trouble is far deeper than in regard merely to forms of worship. In some it may turn on a doctrinal controversy, in others on Church government. These things are indices of a movement in all the Churches.

In all such times the higher truth, in whatever form it may come, is held up before the Church. Romanism had such truth presented to it, but it was unwilling to give up the old forms. It could not think of a Church without a Pope. May not Protestants be so wedded to a peculiar form of Church government, or to some system of doctrine, as to make the whole future of the Church depend on these?

Very sure we are, as we have had it brought to our notice often in the pages of this REVIEW by abler pens than our own, that the true path of progress in this age lies in an acknowledgment of Christianity as a life, and of Christ in His living person as its principle, and that help can come only as the Church turns in faith to Him. The scene on the Sea of Galilee must ever be re-enacted. When the Church is tempest-tossed, He must be seen coming to her walking on the waves. As indications of the coming in of a better age, we need not grow disheartened, but rather encouraged when we see the old foundations breaking up. When God shakes the nations, the Desire of all nations will come.

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NOTE.—We append the following from Dr. Döllinger's lectures on the Reunion of the Churches, in support of the position taken in the foregoing article. "His-

torically considered, we know that the Reformation was inevitable, and that when no room was allowed it in the bosom of the ancient Church, a breach of unity was the necessary consequence. Nor can we blind ourselves to the fact that it has had many beneficial results, and has in various ways proved a gain even to the ancient Church which was so hostile to it. We see that it has created a rich intellectual world, and given an impulse to every form of mental activity. It has become the most powerful and permanent force in modern history."

Again he says: "The Reformation was a movement so deeply rooted in the needs of the age, and sprang so inevitably from the ecclesiastical conditions of the centuries immediately preceding, that it took possession of all the nations of the West in turn." "German bishops, like Faber in Vienna, made the most moving representations. The whole generation, he said, whose birth or youth coincided with the time of the great controversy, knew not what was the true religion, and if this continued men would become thoroughly godless and atheistical."

We might quote more of like import. As a Roman Catholic Church Historian he has always been awake to the importance of the German Reformation, and his authority on such a subject is worth more than a multitude of inferior historians on either side. He is equally awake to the necessity of another step of progress in the whole of Christendom in order to reach a reunion of the Churches. May it come quickly!

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## ART. II.—THE PRIMITIVE AND SUBSEQUENT RELATION OF MAN TO THE PRE-EXISTENT POWER.

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BY H. P. LAIRD, ESQ.

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"The invisible things of Him \* \* \* are clearly seen, being understood by the things that are made."

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A GEOLOGICAL history of the rocks has furnished the world with a probable theory of the original condition of this Planet, and the changes it has undergone. There, in these enduring monuments we find the foot-prints of creation, and can trace from age to age the successive changes until the present period. The silent voice of the rocks and the myriads of other worlds revealed through the telescope affirm the truth of those simple but wonderful words: "My Father worketh hitherto and I work." The material world or Cosmos is the objective manifestation of the completed work of creation. But what countless millions of years it required to organize the great chaotic masses of material substance into the harmony and beauty we now see, no thought can ever grasp, and then that each several

world might have light and heat, stupendous masses of combustible material were organized and brought together as we may justly infer, from age to age, through all the vast periods of creative time sufficient for the measure of the great cycle of world-life, all finished and complete and prepared for ignition when living eyes were about to be created to behold the light, and when vegetable and animal life should need the warming and vivific influence of light and heat. At a word all these vast suns till then concealed in impenetrable darkness and separated from each other by immeasurable distances are on fire, and their far-flashing beams of light traverse the immensity of space with electric speed, and in a moment the darkness that covered the face of the deep was dispelled and the attendant worlds unseen before, appear. So magnificent and overwhelming was this spectacle that the Angelic Host are said to have shouted for joy. We are not informed that the author of first Genesis was either a Geologist or an Astronomer, and how could he be in that early period of the world? And yet he has predicated of this one creative act something different from all the others—an instantaneous result, “God said let there be light and there was light,”—all the other creative acts involve the idea of time. How could the author of that most sublime and wonderful account of the creation *uninspired* predicate of this one creative act something different from all the others, and which in the present state of scientific knowledge is rendered highly probable? The ordinary phenomena of nature which he was accustomed to behold was against it—after darkness the light comes gradually—not instantaneously.

But the history of the race of men and their relation to one great Superior Power is more difficult and yet more interesting than any Geological or Astronomical investigation.

The material world has its sun, and this great globe freighted with so much of life as if conscious of its high responsibility, turns every day to receive the benefit of its warming and vivifying influence. We might learn from this grand symbol of God-like power that there is also for the higher nature of man one great central Power, shedding forth divine rays of light

and pervading the whole universe, and that communion with this absolute One is as necessary for the soul as the rays of light and heat emanating from the sun are to the growth and development of vegetable and animal life, and that man without God is as incapable of true development as the vegetable world would be without the sun. But the vegetable kingdom has no Will to antagonize and oppose the beneficent effects of the rays of the Sun, and hence we find throughout the whole of this domain a constant and passive communion with that heavenly orb and that complete development which results from perfect harmony. Man, on the contrary, elevated far above all other terrestrial life is conscious of a Power within himself, that may and can upon its own responsibility act in opposition to the One Great Power, and even resist the holy and all-pervading influences that flow from that Power. This ability to oppose and resist the Parent power and even to do violence to the law of his own being, constitutes man an order of peculiar beings. The acorn *must*, if it live at all, follow the law of its being; and the great spheres that revolve with almost electrical speed, *must* perpetually run the circuit prescribed for them of old. This power of opposition and resistance increases with the practice and culture of it, and he who so practices, even takes a pride in the consciousness that he feels more of freedom than at first. In the original constitution of man not changed by sin, the tendency of the law of his being supplemented only by that measure of divine influence that still left him free to determine for himself was designed to be adequate to preserve him in harmony with the One Great Power from whence he derived his being. Man cannot be considered separate and apart from the Cosmos of which he is a part, and where all things reciprocally act upon each other, and God upon the whole. If he, resting on his self-determining power, voluntarily withdraws himself from the co-operating influence of nature around him and the Creator above him, and the goodness of God ceases to be shed abroad in his heart—he becomes like a material world without a sun—darkness reigns in his soul, and he feels that unrest necessarily incident to his unnatural position in the

world. We call the separation of the soul from the body, death; but a higher wisdom denominates the separation of the soul from the beneficent influence of the Divine Spirit, death. If the plant cannot live and be developed without the aid of the sun, so neither can the higher nature of man move in its appropriate sphere, or ever reach the purposed destination without the co-operating influence of the Holy One. What the sun is to vegetable life God is to the soul. If we understand this great problem of our existence here we shall learn to prize more the infinite treasures of knowledge made known in the sacred record. How do we find the race of men? Evidently like the broken element of a ruined world—discordant, belligerent, restless and ever unsatisfied. If we turn our eyes upward to the great revolving spheres we find them day by day through all the unceasing ages come to time—with unwearied progress they roll on, and roll on in endless circuits and above the blackness of the night and the darkness of the storm they still obey the primeval voice of Jehovah, "Let there be Light;" and with unabated brilliancy, clear and serene, as on the Morning of Creation they pour forth even now the cheering light of Heaven into the most distant regions of space. If we examine our own planet in its material aspect we find every thing as perfect as is consistent with the necessary antagonizing forces. Even the furious collision of the elements has its law and its design. The air is purified, and vegetable and animal life stimulated thereby. It is nature's battery to restore the wasted energies of all that has life, and as necessary as the water we drink. How comes it then, that man, the completed problem of the whole, is confessedly imperfect, unhappy, restless, anxious, and troubled from foes internal and external? There is neither in himself, nor in his relations with those around him that kind of exact harmony that exists in other things where reason is wanting. Was he placed on the earth in that imperfect condition we now find him? Was the Creator less careful to make His highest workmanship perfect than that of the inferior and irrational? How did Moses, educated in a Pagan Court, where the gods worshiped had frailties in common with

humanity, know that the One Supreme Being had perfections far transcending that of humanity in its best and purest forms? If he founded the doctrine that he has handed down to us on his own observation of a mixture of good and evil in the world, why not plant himself on the Magian doctrine, which explains this by the supposition of two first principles: one perfect, and the other less perfect, and that the government of this world pertained to the latter?

But the foundation on which the corner-stone of a great system of religion rests, trembles in no uncertain balance. If we admit that God created man and that the Creator is endowed with the perfections and power that all Nature attests, the conclusion is irresistible that this, His highest act of workmanship stamped with His own image was perfect,—but mutable. We do not so find it now, and the experience even of the present time clearly proves that the tendency to fall still lower and lower is engrafted into the very nature of humanity. It was an ancient but truthful observation *facilis descensus Averni*. The man of Paradise was then created perfect but mutable. His soul was in unison with the Divine Nature, and he received from that presence and Power all needful aid and encouragement short of controlling his will. Divine interference beyond this point would have reduced him from manhood to mechanism. This condition of things ceased. Fleeing when none pursued, his terror-stricken soul revealed to himself the guilt of his disobedience and he hid himself. Whence came this fall?

Passing by the proximate cause of this first act of disobedience we find the possibility of it in the nature of man. If men were controlled absolutely by the Divine Power, by fixed laws as the material universe is controlled, then there could be no evil and no departure from the perfect way; but then earth and heaven and the souls of men would be but parts of one great whole, all necessarily obedient to One all perfect and controlling will. But then there could be no intelligent, rational, separate life, outside of the One great first Principle of all life. This necessary condition of man's existence made it possible for him to act in opposition to the Divine Will, and to

defeat that perfect development which results from the human and Divine acting in harmony. But why should man now possessed by the gift of the Creator with a free and independent Will still conform his life and actions and even thoughts with the Divine standard of perfection? And if he depart from this, why are the terrors of eternal pain set before him as the alternative? This is the Revelation that has come down to us, but in obedience to what necessity? It is impossible to conceive that the Divine Being could be possessed of any feelings of vindictiveness, or that he could have any pleasure in the punishment of His creatures. But on the contrary, we have in the same Record the solemn asseveration, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." First then in the nature of things there can be but one way that is perfectly right. The Creator, from His absolute perfection, intelligence without limit and perfect goodness is the standard for that perfect way. We cannot imagine any higher authority than this. The Divine Will in regard to morals is conditioned by the holy nature and being of the Deity, and is unchangeable because He is unchangeable. It is both Will and the Supreme law of the universe, and the thoughts and actions of men not in harmony with the Divine Will are sinful because they conflict with that, which is perfectly right. The laws of God proceed from His divine nature and are the result of necessary and unchangeable qualities of His being—as much so as gravitation is of matter. There is no place in the universe where they do not operate. Sin is either a want of conformity to these laws or a direct violation of them. It is a collision of the human with the Divine. There is no difficulty then in comprehending why the sinner is punished. His thoughts, his words, and his actions all come in collision with the Divine Will, which has the force of an unchangeable Law. God cannot abnegate the ubiquity of His presence, nor surrender the holiness of His nature to accommodate the opposing force of sin; nor can that law that impinges on the sinner be repealed. It is the outgoing of God's holy nature from all eternity against wrong. There is no other



world into which the sinner can escape from the Divine Presence, and while he lives and moves and has his being in God and still continues in sin, he must feel the pain and misery that arise from these opposing forces, and as the One is omnipotent, eternal and unchangeable, and the other limited in power and without friend or hope, he sinks down into despair, and the terrors of Hell take hold of him, and when in the world to come he realizes that in the divine economy there is a time for everything—that the day of probation is past, and that the doors of the kingdom are closed—that he has missed the great aim and end of life, and that the world of light, and progress, and peace are no longer open to him—that he is let alone forever to enjoy the companionship of his own evil thoughts, and to the society of spirits like himself: then he will realize that the horrors of eternal woe have not been too strongly painted, and that there is a state “where their worm dieth not and the fire is not quenched.”

To illustrate further: Matter as being, whether found on the planet or in the great spheres above us, has certain common properties and qualities that bind all together in one harmonious whole. If it were possible that any one of the planets should gradually lose the properties common to the whole and acquire other properties in conflict with the law that now holds the whole consistently together disorder would immediately ensue; and the planet thus divested of the primal dynamic force common to the whole would become a vagabond wanderer in interminable space, liable to be smitten and driven in an opposite direction at every point of the heavens. The alphabet of the whole solar system, and, indeed, of the whole celestial sphere, when understood, not only proclaims the necessity of inexorable Law; but also that there is for all matter but *one law*—and the same may be affirmed of all spiritual Natures. The original man had stamped on his nature the image of the one great Antecedent Power; but that he might be something separate from that Power he was endowed with the ability to determine for himself his own actions. His nature was not so unalterably determined that he must necessarily act and think

in accordance with the Antecedent Power ; if so all would still have been but an objective manifoldness and yet but One. The law of holiness or will of the Divine Being is conditioned by the very nature of His being and is therefore not mutable—His presence is not limited. If by thought or word or act we put ourselves in opposition to this great original central Force of Holiness—the collision is inevitable—the higher nature of man feels the shock, and until harmony is restored—until the at-onement is accomplished, there is a painful and indescribable consciousness that peace has departed, and that the future has still greater horrors in store not yet experienced.

The progenitor of the race being the immediate workmanship of the Creator and the highest and noblest of His terrestrial creatures was doubtless potentially perfect as a man—with benevolent and paternal care his wants were anticipated and provided for ; but he had a will of his own, independent and free, and he was inexperienced in the world and in his own nature. In the simple lesson of the forbidden fruit he was taught that opposition or disobedience to the Creator, was death—not that God was either vengeful or unmerciful, but that the Ancient of Days—that He who inhabited eternity and filled the immensity of all space, whose nature was fixed and unchangeable, and who in Himself by the very condition of His being was the standard of perfect rectitude could not change His Divine nature to accommodate any thought or action antagonistic to this standard of perfect holiness. This prohibition was the Alphabet of that Eternal Law that subsists in the nature of God and admits of no change. It was paternal, wise and benevolent thus to set before the eyes of this child of His immediate creation the consequences of opposition to God. There in the midst of the Garden stood the Tree of Life, pointing to immortality, and then that other tree, emblem of Death. These were the pictures that pointed the representative man to the destinies that lay before him and the race. The admonition was not heeded. Man fell from his high position of purity and holiness, and thus through disobedience he ceased to be as he originally was, and learned by bitter experience that the breach

of *harmony* between the soul and God was death—strange terrors took possession of his soul, and he fled from the presence of the only friend he had in the universe.

If he should be restored to his original purity by an exercise of absolute power then he must also be kept there by the same power, but this would involve the destruction of his manhood and reduce him to a piece of mechanism under the control of the All Powerful One. If he did not keep his state when all pure and holy aided by the divine presence and assistance how could he now, tarnished with the sin of disobedience and less holy than at first, do so afterwards? His transgression substituted fear where confidence before reigned—his mind still rested on that yet incomprehensible sentence of death, and he fled from the voice of his only friend. Such a disposition and feeling could never of itself come again into harmony with the Divine Nature. If God had not provided a remedy there would have followed for all the race to whom this disposition was transmitted, that eternal death that is symbolized by being in eternal collision with the Divine nature. And here we have the Revelation of the most stupendous problem. In the language of the Theologians, How could God be just and yet justify the sinner? How could the All Perfect Sovereign of unchangeable holiness harmonize again fallen man with his divine nature and not touch the freedom of his will nor destroy his manhood? God could not yield—the eternal principles of justice and truth and right that are conditioned by his Holy Nature could have no modification. These principles, in man, in a modified form, may be sovereign in his own breast, and it is evident that an opposing Force of diverse principles in the same breast would create disorder, put peace to flight and originate a perpetual warfare. But the universe in all its immensity is the bosom of God. He circumscribes the whole, and His law which is none other than the holy and pure and just expression of His Divine Nature reigns supreme and unchangeable, and no evil nature in that domain can in the nature of things have peace and be at warfare with these holy attributes of the Divinity. If flesh and blood cannot arrest the motion of this

Globe, so neither can man make evil good or set his antagonistic principles of right and wrong successfully in opposition to the moral laws of God. If planting himself on the freedom of his will man vainly attempts to overcome the Divine Law and persists in this through all the ceaseless ages, and thus invites the stroke of Divine wrath to smite him forever, is God unjust? The All Seeing Eye beheld the helpless situation of the human race—man having placed himself in opposition to the Divine Force could not of himself restore the original harmony, and without his voluntary consent this could not be done for him without the exercise of such power as would overcome his will and divest him of his essential and distinctive nature. The Divine scheme for his restoration preserves the Sovereignty of God, and also the freedom of man's will. And here it may be observed that the Gospel Scheme of restoration is beyond the invention of any human mind—it contemplates, to us an apparent impossibility—the harmonizing of antagonistic forces where the feebler power has neither the desire nor the capacity of itself to be restored, and where the greater power can surrender none of the claims of justice nor yet force the sinner back against his will.

The Incarnation closed the gulf that separated humanity from God and established an abiding union in the person of Christ. A new order of Sequence was thus made manifest, capable of restoring harmony between the human and Divine, without destroying the freedom of man's will. But how do the incarnation and humiliation and death of Christ and the revelation He made of the world to come accomplish this object? An evil nature inherited and acquired had separated man from the fountain of Light, and how shall his eyes be opened that he may see his true relation to the Divine Being and be persuaded without force to sacrifice his long cherished evil desires and apparent treasures of happiness on an altar that he does not love and at a shrine where he sees neither beauty nor comeliness? Belief in Christ and baptism are the assured terms of Restoration. But how shall this belief be obtained? How shall the unwilling man in the natural state become willing? It is a

part of the experience of the Christian world well established, that no man can of himself by any process of investigation or thinking attain belief in the Gospel sense of this term—nor is there in the human heart any natural process of development lifting it up into a higher and better life.

In all the material world external forces must co-operate with the principle of life in the seed germ or there is no growth nor development. If we reason from analogy we must look for some external power acting directly upon the soul to aid its transformation into a higher and better life. We can comprehend without difficulty that the objective manifestation of God in Christ, and the blind ingratitude that ignorantly consigned Him to a cruel death should touch the human heart in a way it never before had been touched, if believed. This greatest Tragedy of the Universe was such a high attestation of the benevolence of God to the world, and as it were sacramental assurance over the blood of His beloved Son, of the impossibility in any other way of averting the fatal consequences arising from sin, that if truly believed the victory for Heaven was won. Hence the ever-recurring force attached to belief. But still the question remains, how shall this necessary belief be attained? It is important here to note attentively in the first place the respective forces that stand in opposition to each other. The Divine Nature prior to the coming of man into nature, pre-occupied the whole compass of the universal Cosmos—stability, fixedness, unchangeableness, holiness, justice and truth had always been and must be immanent attributes of that nature. The creation of man involved the problem of a distinct rational, moral and intelligent nature, not one with the pre-existent nature, but so organized as to be in harmony with the antecedent nature, and so it was done. But man, conscious of his freedom, disregarding the Divine injunction, began to set himself in opposition to the fixed attributes of the pre-existent nature. Having done so he immediately became conscious of a collision with a power that before had tranquilized and invigorated his inner nature—such a presence was no longer agreeable to him, and instead of seeking to find in himself the cause

that now robbed him of his former happiness, he sought to justify himself and by indirection to cast reflections on his Creator. From such a state of mind it was an easy transition to begin to regard God as an enemy not to be loved, but dreaded, and to justify the pointed and emphatic declaration of Apostolic times that "The carnal mind is enmity against God: is not subject to the law of God, neither indeed can be." It is easy to comprehend that under such circumstances, humanity had not within itself the power of restoration, and that God without man's consent could not do so for him without depriving him of his distinct nature as we have already shown.

This antagonism seemed to require the intervention of a Mediator related to each by the bond of a common life. Christ having the nature both of God and man is set forth as that Mediator, and through Him the eternal, incomprehensible and invisible Spirit is objectively manifested to the world, and the theanthropic life in opposition to the world life communicated to as many as believe in Him.

In the original organization of man he was so endowed in reference to the Antecedent Divine Nature that he had in his nature a consciousness of God. While so abiding in purity and holiness Eden was linked to the throne, and the divine Presence passing over into the human soul inspired it with faith and belief in God;—and in the external world in the works of Creation there lay before him for his reason and intellect vast fields of research through which by investigation and thought he could arrive at a more perfect knowledge of the Great Antecedent Nature, and at the same time strengthen and invigorate his own rational nature. Man was not organized for a state of collision with the antecedent Nature, and consequently had no faculty or power given to him originally, by or through which he could after the fall of himself apprehend Christ as the Mediator. It is true, that the world generally seems to have had a vague and indistinct idea that some kind of mediation was necessary, and hence the almost universal resort to sacrifices to appease the Deity, and the Jews in particular unto whom were committed the Oracles of God, were daily living in expectation of a personal and

earthly Messiah. But none of these felt wants tended in the least to induce men to accept and rest upon Christ as that Mediator because he was not such an one as was looked for. There being nothing then in the organization of fallen man capable of apprehending Christ as The Mediator—no consciousness of Him as such—how then can man apprehend Christ unless there be such a change wrought in his spiritual organization as will unfold to his mind a full consciousness of Him as the Mediator? The light and heat of the sun aid the development of the seed germ because when originally created the one was constructed in relation to the other and to the end that the one might act on the other in the way of developing life and growth, but if the seed germ should lose its original qualities and nature, it must perish or be reorganized and readapted to the heavenly luminary. But nothing in material nature can fully illustrate the relation now under consideration. Man voluntarily dissolved the harmony that existed between his nature and the antecedent nature—eternity, that vast and incomprehensible Time that surpasses the power of mathematical calculation, was the measure of the duration of the conflict with all its attendant sufferings unless Reconciliation was accomplished. Christ in the Incarnation became a new order of Sequence to reach by a power immanent in Him as Mediator the hard and carnal hearts of sinners. The human life free from sin was incorporated with the Divine life, and He thus bore to humanity a new and extraordinary relation. And yet there is no natural internal consciousness of Christ as the Mediator in the world at large, and all men feel that in themselves they have no power—no desire to come to Christ. But when the theanthropic life passes over into the heart of the sinner, enlightening and transforming it into a newness of life, Faith is begotten in the heart and belief follows. It is this double consciousness—the consciousness of a former inability and indifference and even aversion to Christ and afterwards the consciousness of the transition from the former state into a newness of life—love substituted for aversion—confidence, faith and hope for distrust and darkness that have installed Christianity



in the world on an unshaken Rock ; our senses may deceive us, reason may overlook some factor and arrive at wrong conclusions, but the soul cannot be mistaken in a conscious change when none is expected. The food for the awakened soul is the spiritual flesh and blood of the God man Jesus Christ, and the message of Eternal Life recorded in the Gospel. The latter becomes inspired with a new life, and all point upward and onward to the Author of our Faith.

It would transcend a reasonable limit to attempt at the present time, a full discussion of the correlation that exists between the Power now brought into view and fallen humanity. The divine activity under new relations is still the perfect Law of the Lord, converting the soul, and with complete fullness is responsive to every condition of the human heart whether hardened or tender. Like the sun that has not too much power for the delicate seed-germ that is scarcely sheathed with any covering, and not too little for another germ of a different kind encased in a covering as hard as a stone. It meets the requirements of each individual case. It is a living, energizing Law working with means human and Divine to an end not mutable but fixed and stable as the Law that holds all nature consistently together. That the results are not uniform—that one “is taken and another left” is not the fault of the Law—that is dependent upon the opposing Force of rational independent Natures, whose wills are not forcibly subjugated by this living, energizing Law, but only kindly and persuasively influenced. Otherwise man would lose his identity as an objective separate rational nature and be merged in the One great antecedent Nature.

III.—PROGRESS *vs.* MECHANICAL CONSERVATISM.

BY REV. J. H. GRAEFF.

THE world moves in more than one sense. The motion of the earth around the sun in a fixed orbit is a grand phenomenon in the economy of the universe, but the history of its geological evolutions may be regarded as even more grand and sublime than its spheroidal course in the solar heavens. The progress of the world in any sense involves infinitely more than mere change or motion. It is ruled by the principle of development, and is tending continually towards a higher end. This is the law by which it is governed in its material formations, and much more may we expect that in the sphere of the social, the intellectual, the moral, and the spiritual, the same law must rule. There is historical progress in the material world, yet the proper idea of historical development is only reached in the sphere of humanity, since it is in the life and consciousness of the human race alone that the law of progress can come to its normal freedom.

All history points to the fact that the ultimate end of development, in any department of knowledge, is only approached by degrees, and is not reached absolutely at any given time. Modern science confirms this idea of history, and militates against all mechanical notions of historical progress. In the creation of the earth we have not an outward putting together of parts or strata by mere extraneous force, but a correspondence, an affinity, also by which the higher and the lower are brought together in the process of development as but different stages in the historical evolutions of a grand whole. But social and political economy exemplify the law of progress in a higher sense. Here we find the native peculiarities of the race strictly conserved, at least as far as these are fundamental to the idea of manhood, yet vast and endless changes have also been brought

about in social and civil life since the first dawn of history. Leaving all previous epochs out of view, we may refer only to the familiar experience of the Anglo-Saxon race and our American nationality as a proper illustration of the law under consideration. Anglo-Saxon nationalities are now substantially what they were from the beginning, but in the arts and principles of civilization, in social and intellectual culture, and in the genius and breadth of their institutions, they are far from being identical with the primitive standards of their history. Let us glance for a moment at the progress of our American nationality.

The Declaration of Independence and the establishment of a separate government by the thirteen Colonies was not a mechanical process, leaving our young nationality precisely where it stood before in the cardinal issues of civil life. The Christian civilization and common law of the mother country were of course retained as the organic basis of the rising Republic, but the broad-minded genius of modern freedom readily left behind in the movement all institutions, laws, and prerogatives, not in harmony with the progressive popular ideas of the age. And even after this was accomplished and the Republic was fairly set up, it did not become a fixed and stationary fact no longer subject to the law of historical progression. If that was the notion of some of its original founders and defenders, the experience of the nation during the one hundred years of its independence tells a different story. The nation has not stood still in the onward course of its progress, and neither has it been confined in its onward march to the extension of the national domain, the increase of population, and the development of national resources, all of which have contributed much towards making us a first-class power in the family of nations. Along with this outward growth and development there was going on a radical revolution in social and intellectual culture and in political ideas and doctrines, which led to results far more grand and comprehensive than anything of the kind that entered into the schemes of our Revolutionary fathers. To-day we are the same nationality that we were in 1776, and yet this

sameness is one of organic historical growth rather than of fixed economical identity. The history of the nation is one of conservation as regards the genius of American life and institutions, but that genius has all along asserted its force in constructing new channels for the popular life and will, whenever this in the course of events became necessary.

The State of Pennsylvania, which is not without propriety called the keystone of our national arch, has a history which in a striking manner illustrates the law of our organic growth; it is perhaps even more illustrative in some respects at least than the history of the country at large. The general government has undergone great change, not only in amendments to the national constitution, but in broad political and social issues, such as carried with them the main current of the national life; but the Commonwealth of Pennsylvania went deliberately to work at different times within the experience of the present generation, and radically remodelled its organic law, with a view to meet the growing demands of its rapidly developing interests. The cardinal features of its genius and life are the same now that they were at or before the adoption of the constitution which has lately been made to yield to another; nevertheless there is an enlargement of ideas and of culture in all the diversified channels of thought and activity, which places this State far in advance in every way of what it was but a quarter of a century ago. Progress has been in force here in the most comprehensive sense; it has done its work not simply in the domain of politics and the law, but it has affected all the material, intellectual, and moral energies of the people, and left us a few degrees higher in the scale of modern civilization.

Thus we see that the people of this country are familiarized with the idea of historical progress in a practical way; they are taught the necessity and the value of it by tangible results. It is with them not a logical abstraction which has not yet come to a practical test, but a reality that enters into the familiar everyday life of the nation. Hence the American people are becoming progressive more and more intelligently. As a body

they do not adhere slavishly to established doctrines and customs, neither do they madly rush into destructive revolutions. Rational freedom, which is by them regarded as the only safeguard of the rights and prosperity of the individual citizen, is in their judgment only possible in connection with obedience to just and equitable laws, yet these laws are not like those of the Medes and Persians—without change; but the popular will which lies back of them is allowed to mould and modify them to meet the changing issues of the times. Thus the better judgment of the popular will has carried us forward safely in the course of national growth, until we now stand second to no nation in all the elements of a prosperous, a happy, and a mighty people. Marked as our growth has been, however, we are still but a small episode in the colossal movements of modern history. There is not a country to be found anywhere that has not moved forward under the general pressure of the times, and in the bosom of Christian nations every department of thought and life was inspired by the upward and onward tendencies of the age. Law, medicine, philosophy, the fine arts, are just as little rigidly identical now with what they were three centuries ago, as the modes of culture, the styles of dress, the routine of business, the cultivation of the soil, the facilities of travel, the development of mineral resources, the navigation of the seas, in short, everything that belongs to the activities and usages of mankind, is just precisely what it was in times gone by. Even the most ancient and exact sciences were not allowed to remain stationary; they had to yield, along with those only in a state of formation, to the moulding genius of our era. The higher mathematics were not exactly in the hands of the ancient masters what they were made to be in the hands of Newton, and Copernicus did not allow the science of astronomy to rest on the same fundamental principles that ruled it in the *Megale Suntaxis*. The practice of medicine also has evidently felt the impulse of the progressive movements of the age, especially since the rise of conflicting rival systems, and, no matter where we may look in the unbroken circle of human affairs, we see at every point indications of the fact that the

world is moving, that society is progressive, that the life of the race never stands still, that all is continually tending towards a higher end, and that the ultimate issue of historical progress must necessarily lie far beyond anything that has yet been attained in the movements of secular science. And, if this is the case in the sphere of the secular, can it be otherwise in that of religion and theology?

Revelation itself has a history. It is not just the same in the Old Testament what it is in the New. There is indeed an essential identity between the two, but a broad difference also. And even the Mosaic economy was not rigidly uniform at every period of its history—it was not just in the hands of David what it had been in the hands of its inspired founder. Notwithstanding its legalistic rigor, it was in its very essence progressive, since it looked throughout prophetically for the coming of Him who fulfilled all its signs, shadows, sacrifices, and other ceremonies, being therefore but temporary in its nature, and looking beyond its own order for the ultimate aim of its existence. And the New Testament is the record of the life and work of Him who is Himself the life of the world, and hence of course the life and ruling principle of history. The order to which it belongs is in the fullest sense a life-economy, not bound rigidly by legal restrictions of a fixed judicial character, but entering freely into the course of human events, in order to mould and control these by the force of its own evangelic genius and life, with continual reference however to the circumstances and demands of the ages. The Christian era is, for this reason, emphatically the era of the Spirit. It has, it is true, its ultimate rule of faith in the written Word, yet not in the sense of a mere law or letter strictly defined at every point, after the manner of the Mosaic code. Under the guidance of the Holy Spirit Christ leads His people from one degree of knowledge and experience to another, from the day of Pentecost onward to the day of judgment; and hence theology and the life of the Church generally must necessarily be subject to the law of historical development, just as humanity is under that law, and can never break away from it without doing violence to its own

being and destiny. Such, we have said, is the law of the Christian economy, and it will not be difficult to find facts without number, in the course of ecclesiastical affairs and theological science, proving that this law has always been in force since the dawn of our era, and has surmounted every obstacle that presented itself in its way in moulding and directing the issues of history.

At the opening of modern history a grand rupture in the Church gave rise to two antagonistic rival forces, which have ever since been in deadly array against each other. The Church of Rome adhered mechanically and blindly to the notion of formal organized authority, over against the proper claims of individual freedom. Her conservatism was as unhistorical and as arbitrary as that of the Jews in the days of Christ, and failed just as signally to discern the signs of the times. This was one of the main reasons of the rise and success of Protestantism, which became the representative of liberal ideas, and moved in the life-force of the genius of historical progress. Hence it carried with it from the start the main stream of modern history, gaining largely as time passed on in the strength and breadth of its influence and power. Under its lead the Christian consciousness has made immense strides in the proper theoretical and practical solution of the most difficult problems of social and political economy, and has approached gradually towards the goal of an untrammelled, well-balanced, manly, individuality. Rome is still a powerful and potent rival, and resists with increasing determination the genius of modern culture, but she is happily led to confine herself in the exercise of her absolute authority, now lodged by ecumenical decree in the Pope, to the use of spiritual agencies. She can no longer apply the instrumentalities so commonly used during the middle ages, and, although she resists the spirit of the age whenever this refuses to move strictly within the limits marked out by her own infallible hand, she is obliged to fall in with the milder temper of the times in the propagation of her dogmas. In a word, she cannot now be what she was three hundred years ago; no amount of mechanical conservatism will save her from the



necessity of doing justice to the reasonable demands of popular freedom and popular culture, if she wishes to maintain her ground on the arena of modern thought, and wield her influence successfully on the field of modern civilization.

But Protestantism has a history too. It was not a mechanical movement from the start. It carried in its bosom the element of progress. It was a historical movement in the fullest sense. It cannot, therefore, be fixed and stationary at any period of its existence, as an absolute model for all succeeding ages. Historians know that it has had its epochs of development, and that it is not now absolutely what it was in any of its leading evolutions already completed. In its earliest stages it was creative, taken up largely with the authoritative settlement of the dogmas and the cultus of the Church, over against the claims of the papacy; and standing withal prominently in the element of formal authority. Soon it ran out into dry scholastic orthodoxy, and all was forced to move in frigid, iron-bound grooves; and hence an epoch of supernaturalism came into sway, scarcely less hostile to the genius of progress than the blind obstinacy of the papacy itself. But scholastic orthodox fixidity, in its turn, was shaken into atoms by the rough hand of negative tendencies—Pietism on the one hand, and Rationalism and Infidelity on the other, made sorry work with the reigning orthodox angularity of the times. For a while it looked as if these destructive forces would sweep every vestige of the old confessional faith from the field, and as if nothing would be left to tell the sad story but the smouldering ruins of a reckless innovation. Happily it turned out to be but a whirlwind in the issues of the times, clearing away rubbish and dust, and thus opening the dawn of a new era in the triumphs of the faith. The theology of modern Germany, which has been more particularly affected by the ordeal of destructive criticism, now rests firmly in the evangelic orthodoxy of the Reformation standards, quite as much so, to say the least, as Protestant theology has ever rested on the same basis; still it is not troubled about some of the issues that figured so largely in the theological controversies of the Reformation era. It is indeed

strictly but progressively conservative. It holds fast to the confessional faith and traditions of the Fathers, but not in a mechanical style. It is broad, irenical, catholic, and by no means bound by rigid confessional grooves. If in any particular it differs widely from the hard angular methods of the scholastic era it is in this, that it is ruled pre-eminently by the personality of Jesus Christ as its soul and centre, thus naturally falling in rather with the beneficent tendencies of the Christian life than with the hard ways of logical abstractions and fixed traditions. In a word, it stands fairly and squarely in the life-current of historical progress; not of course in the sense of the reigning skepticism of our day, but in that of the historic life-facts and powers of the divine-human personality of our Saviour Himself.

American Christianity, we trust, does not fail to see that it is fully involved in the progressive life-process of our era. Much of the primitive orthodoxy of the churches of this land is identical with that of the old world, and is ruled by the same standards. The tendencies and conflicts here, if not always like those of Europe, are at least similar to them in some respects. Here like there, a breaking away from the confessional standards enters into the experience of the churches; and here like there, these same standards will reassert their authority in a less outward and formal, but perhaps for that reason all the more potent way, in moulding and controlling modern thought and manners. No country affords better advantages for a broad development of beneficent powers and resources, and here will come also with the free course of the popular religious mind a grand readjustment of the cardinal issues of evangelic Protestant confessionalism, answering fully to the wants of the true faith and the scientific culture of the age. There cannot therefore be a formal, unyielding, stationary, holding on to the Reformation or later standards, without intelligent reference to the present status of the popular mind. Neither the Form of Concord, nor the Westminster Confession, can carry with it now, as a confessional norm, all the peculiarities that enter into its construction, and the Heidelberg Catechism, which we may safely hold up as the most irenical and catholic of all the for-

mularies of its kind, will have to allow itself to be divested, in its practical bearings, of some of the side issues that have found their way into the body of its warm, fresh, live, evangelic theology. There must be a going forward here in the true genius of historic growth and freedom, in order that the old faith may be conserved in the full vigor of modern life, and that the wayward tendencies of modern thought and culture may be brought into willing subjection to the higher authority of the Creed. And if medieval Catholicism moulded the barbaric hordes of Europe into one mass of civilized Christian humanity, may we not expect a similar revolution in the ecclesiastical and theological relationship of our American churches, standing as they do in the full power of Christian institutions and ideas, and moving as they do amid the surroundings of the full tide of modern progress? Is there not a life common to all in the conflicts of their diversity, by the force of which they will be moulded into one harmonious whole, under the guidance of Him who is head over all things to the Church?

This process, it would seem, has already been fairly inaugurated. Evidently there is a growing tendency back towards the broader ecumenical creeds of the early Church, as a common confessional basis for all to rest on, and our reigning theological mannerism is being constrained to become less austere and dogmatic. Our ideas of church government will hardly be allowed to escape from the modifying agencies of the times, and the various ecclesiastical interests will likely be forced to abandon the notion of a *jure divino* form as a fixed norm for all ages, set forth either in the Bible or in the history of the Church. And so the order of worship is also coming in for its share of reconsideration and readjustment, at the bar of popular opinion. It is found not to be rigidly fixed either by divine or human authority; it must suit itself to the experience, the culture, the piety of the ages. Now it may rid itself from all set forms in the notion that these are incompatible with the movings of the Spirit, and now it may return again to the use of such forms as very proper and even necessary helps to the devotions of God's people. The same may happen with refer-

ence to the leading Christian festivals and the lessons of the Church year—it may be found, after a period of protracted alienation from the idea of any such conformity of Christian seasons, that the order of the Church year answers a normal demand of the Christian life better than any other scheme that can possibly be adopted, simply because no other order can so fully and naturally cluster around the central significance of the personality of Jesus. This may involve a going back in some instances, and may therefore look like retrogression rather than progression; yet in reality it is, or may be at least, in full harmony with the law of organic growth, in accordance with which the old is taken up in the life and progress of the new. Besides, any scheme or order of evangelic culture, well calculated to confront us continually in a practical way with the saving realities of the life of Christ, and to inspire us with His example, can only be old and dead to those who have lost the power in some way of dealing with the gospel as a historico-supernatural fact, really present at all times in the history of the world. Such a going back in the sphere of religious festivity as the order of the Christian year involves, would be no more retrogression in an unhistorical or mechanical sense, than the appropriation of ancient styles of architecture in the erection of modern churches is necessarily a return to the dead past in the same sense. This sort of going back is in order to going forward all the more effectually in the end; it is to be rooted and grounded in the life of the past, in order to be normally equal to the rising problems of the present, and hence it may be the very essence of historical advancement and the solution of the conflicts of the times.

Such are some of the questions and facts that present themselves to the mind, in the study of our American Christianity and the economy of the gospel generally. A wide range is thus opened to the eye on the arena of human progress, and the Christian philosopher is led to a clear view of the design and destiny of the present order of things. To some minds the change which the idea of historical progress involves, especially in matters of faith and orthodox confessionalism, can never fall

short of either destroying our religious certainty, or leading at least to disloyalty to the creed and customs of the fathers. One of the favorite arguments of Roman Catholic controversialists in their conflicts with Protestantism used to be—" *You change, and therefore you have not the truth.*" This logic, if it were true in the sense in which it was brought to bear, would of course prove too much for Rome herself, since any one with his eyes half open cannot fail to see that she does not present an unbroken unity, either in faith or practice, during the one thousand or more years of her Papal supremacy. With all her conservatism, maintained on the principle of infallible authority, she has changed in dogma and in policy, with a view to meet the issues of history, and whatever certainty she has been able to give relative to the destiny of man, is grounded more authoritatively in what may be called the philosophy, or the life of her history, than in the formal decrees of her councils and the bulls of her Popes. The Church of Rome has had within her bosom the elements of progress. During the eventful medieval period she wielded all the forces of Christian civilization, which she could not have done had she not been under the power and spirit of the gospel. And it was in her bosom that the Christian life and consciousness were so developed, that the Reformation of the sixteenth century was made both possible and necessary. She has tried to stop the onward progress of her life, it is true, when this demanded concession, at war with her own preconceived notions of her authority, but this does not go to show that she was not really progressive in her own way, and that her adaptation to circumstances was not one of the main secrets of her success. With all her errors and abuses she was an organized Christian power in the world, promising progress, and progressing herself with the flow of the ages, and her claim of a fixed unchanging uniformity is therefore a fiction without real historical foundation. Just in proportion as she has been mechanical in her conservatism has she failed to be a bond of unity, and nothing will perhaps lead more rapidly towards her ultimate downfall than her now authoritatively established Jesuitical narrowness towards the scientific progress and cultus of the times.

But if Rome is mad because she is mechanical, then all mechanical Protestantism is doubly mad. It is in accord with the recognized canons of the papacy to oppose progress on the principle of infallible supremacy, and in her case blind conservatism may, for that reason, be regarded as consistent. Protestantism stands professedly on a different foundation; however, it claims to be the representative and champion of individual freedom, and hence, if it becomes arbitrary and fixed, allowing no such change or improvement as the progress of ideas may dictate, it does not only fly in the face of progress, but it flagrantly violates its own fundamental law. And from this we may safely conclude, that, if ultramontane Romanism is having a lively time just now in battling with the genius of the age, backed up as it is by a powerful organization, having all the force of a long and eventful history, then those champions of Protestant orthodoxy who cannot get hold of the idea of historical development in a live way, are apt to be borne along somewhat unceremoniously on the waves of the times. Of all historical fixtures, those are the most objectionable that glory in the right of individual freedom, and then take to riding traditional hobbies to death with a view of holding matters down to a dead halt at a given point. This sort of conservatism is now clearly out of date, and those who still hold on to it are likely to suffer leanness of both brain and soul.

We have said that a reaction towards the ancient ecumenical creeds had set in, as a basis sufficiently broad for all to rest on. That such is really the case admits of but little doubt, when we carefully consider what is going on in the popular mind. We have noticed in a general way, that there is a tendency towards the festivals of the Church year and a liturgical worship, and we may now say more particularly, that this tendency is perhaps most marked and decided among those who have all along been characterized by extreme views against everything of the kind. Where but a few decades ago the Apostles' Creed was denounced as a fossil and a relic of Popery, we now have at least a dignified silence on the subject, if not, as is the case in some quarters, a growing Christological sentiment that can-

not fail to appreciate the genius of the Creed. And along with this Christological movement goes a feeling in favor of Christian festivals and liturgical worship, that involves a complete abandonment of the radical views that heretofore ruled our reigning American theology. Of course these developments are yet more or less chaotic, feeling their way in the dark as it were; but in some respects they are already remarkably clear and outspoken. We need but look into some of the leading religious journals to see that the personality of Jesus Christ is not to the American religious mind what it was in by-gone days—there is much less of scholastic abstraction now, and a vast deal more of the warm flow of the Christian life in the theological thinking of the day. And as regards festivals resting on the basis of the life of Christ, the current of the times is running strongly in that direction, and all are drawn into it either voluntarily or involuntarily. Surely the negative tendencies of the German mind did not more completely break the angular methods of the scholastic era, than the popular American mind is now destroying the rigid anti-Christian-festival notions of the past. And in the matter of liturgical worship, the revolution is going forward so radically and rapidly that we cannot help but inquire why this tremendous change comes with such haste, and comes among those, too, who had from principle repudiated set forms of worship as utterly at war with the true spirit of Christian piety and freedom. The "*Christian Union*," of the 14th of January, delivered itself thus: "The plainness of worship in Congregational and Presbyterian Churches has nothing to do with the principles of organization, and is merely an accident. It was, historically, a reaction from the excessive sense-worship which prevailed in the Roman and half-Reformed Prelatical churches in the day of Puritans. It may be changed without touching the essentials of principle. There may be a liturgy, an elaborate service of song, antiphonal choirs, responsive reading, or any other method of seeking edification, which the members of the church may deem wise." Taking this in connection with what has been lately done in the same direction by the leading Puritan divines, and with what is now



transpiring in the Presbyterian and other churches in reference to this matter, we may surely know the fact and the reason of this broad liturgical tendency. Prejudice ruled the thinking of the past, but reason is about to take its place, and hence the rapid growth of the movement among an intelligent and progressive people. The subject is to be dealt with on its own merits, and hence we need feel no surprise that blind prejudice is yielding so rapidly to the rising light and culture of the day.

Now all this is contrasting somewhat strangely with the temper of some, who had the advantage of a more conservative training. The Reformed Church had never committed herself to the radical anti-festival and anti-liturgical notions, that once ruled all Protestant Christendom of the Puritan type; on the contrary, it belonged to her original life and genius to move fully in the order of the Church year, and of set forms of worship. On this general subject there is and can be no intelligent difference of opinion, but the question of change in any way involving the liturgical customs and usages of the present or the past, has been to us the prolific source of misunderstanding and strife. Our Puritan neighbors, it would seem, are capable of getting over such difficulties in a much calmer and more peaceable way—they think they can change their usages without touching the question of fundamental principle. This is what may be regarded a practical common-sense way of settling matters of this kind, which seems to be altogether in accord with the genius of the New Testament, and with the historic tendencies of the Christian life. It is, however, clear that all people cannot see things in that light; to many minds a change in customs necessarily and absolutely involves a change in the essentials of principle, and hence they hold on to the customs of the fathers, as they think, because otherwise loyalty to the faith of the fathers cannot be preserved. New-England divines think differently. They seem to have discovered that experience plainly contradicts all such slavish notions of conservatism, and hence they propose to bring matters down to the rational conclusions of an enlightened Christian judgment.

And if once our reigning American Christianity comes in from all sides on the fears and notions of stolid conservatives, with a tangible common-sense solution of this vexed question, it is more than likely that they will be constrained to yield to the onward movements of the conventional powers that be.

We are happy to know that the Reformed Church in this country has been in the van of theological thought during the last two or three decades, and that she placed herself squarely in the path of historical progress. It is true, her course was in some sense reactionary and conservative; she was the first to sound the alarm against the negative unchurchly tendencies of the day, and to plant herself firmly on the broad Christological foundations of the ancient faith. She labored incessantly to restore confidence in her venerable symbol, and in the scheme of educational religion to which it belongs. And along with this she also endeavored to revive faith in the ancient ecumenical creeds and the mystery of the Holy Catholic Church, as a historic reality always present in the world. Her own people have thus been led to a more intelligent appreciation of her proper position as a main historical branch of the great Reformation, and others also who in the beginning were hostile to her views and endeavors in the mistaken notion that these were not truly evangelical, were brought to see the necessity of moving in the same line of thought, and to look towards the same general end. We have had our controversies, and these were often accompanied by an amount of personal bitterness that was both trying and full of harm, yet this was not without its corresponding good. The ordeal through which we were called to pass was indeed severe, but we are coming out of it, like the three men out of the burning fiery furnace, with scarcely the smell of fire on our garments, and all the better qualified now to fulfil our high calling as defenders of the faith. Local and denominational interests may have suffered temporary neglect, in some cases, from our want of harmony, but the general mind of our people, and the cause of progressive theological science, have been immensely benefited by our internecine war of ideas. And, therefore, that this conflict should suddenly

stop, and we should have a dead quiet for the sake of peace, is a consummation not devoutly to be wished. Better life at any time, with all its risks and inconveniences, than the sombre silence of the grave. Yet that reason and argument should rule our differences, rather than the shallow bickerings of blind prejudice and silly gossip, may well be the hope and prayer of all.

Nothing is plainer than that violent theological word-battles and bitter personalities cannot command the respect of the sober intelligence of our day, nor satisfy the deepest religious consciousness of the masses. Earnest evangelic orthodoxy is of course never out of date, nor will it fail to have weight and power whenever it comes with the force and dignity of true culture; but the vulgar deliverances of bigoted partizans are something very different from all this. And it would undoubtedly also be a serious error to allow theological controversy, however legitimate and beneficial, to become the all-absorbing question at any time. Injury may be done by forcing a rigid scholastic mannerism in the place of the warm spontaneous pulsations of the Christian life, as well as by obstructing and crushing these by the iron law of a mechanical traditionalism. If others have learned from us in the matter of a truly Christological theology and church consciousness, we may surely also learn from them in the equally important matter of a proper church activity. A live Christology ought to lead its followers to live measures in the cause of benevolence and popular advancement. The most profound theological movement of the most evangelic orthodox kind, if it rest but in theory and confessional standards, and comes not to practical fruits in the form of broad educational and missionary operations and other elements of modern progress, must fail to win the popular heart and to rule the tendencies of the times. Every consideration, therefore, that may enter into our confessional or broader evangelic Christian convictions, appeals to us with tenfold force to give special prominence to the cultivation of a most bountiful liberality in support of the most comprehensive schemes of literary culture and benevolent activity. To fail to fall in with

the progressive spirit of the age in practical beneficence, is simply to lay one self open to the charge of a species of conservatism, that may be regarded as mechanical in the poorest and most superficial sense, no matter whether this error is committed in the interest of dogma, or of cultus.

Now what we still need as a proper practical sequence of our theological activity and progressive energy is, more fully endowed educational centres, which may serve as rallying points for our local institutions, and give us a culture fully equal to the issues of the day; centralization and enlargement in this direction is progress promptly demanded by our honor, and our interest. We need men thoroughly prepared for the work, and we need means to aid them in doing the work, if we wish to make a lasting impression on the arena of popular thought, and to perpetuate the sacred memory of our confessional life and orthodoxy. There are epochs in the history of the world and of the Church, when the necessity to go forward is so plainly put that no one can remain stationary with impunity, and that necessity is now upon us all the more potently in a practical matter-of-fact point of view; just because our broad theological ideas dictate a decided advance along the whole line of benevolent propagandism, with a view to make full cause with the intellectual and beneficent genius of our day and generation. We have done well in the sphere of argument; let us not fail to do the same more and more in the sphere of practical munificence and well organized efficient denominational church enterprise. In these things lie our hope of success in the fulfilment of our mission. God grant that we may prove ourselves equal to the emergency.

## ART. IV.—WINE AND ITS USE.

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THE TEMPERANCE BIBLE-COMMENTARY: By Dr. F. R. LEES and the Rev. DAWSON BURNS. Lond. 1868. Amer. ed. with Preface, by Dr. TAYLER LEWIS. N. Y. 1870. 8vo. pp. 469.

THE Preface to this work by Tayler Lewis is short, in which he however commends it in general terms, on account chiefly of the philological interest of the subject, without giving the work or the discussion any specific endorsement as to its merits, for he says, "there may be dissent, just dissent perhaps from some of the writers' exegetical reasoning."

There is a "Preliminary Dissertation" of thirty pages, in which the authors give some reasons for undertaking the work; then follows a philological treatment on the principal Old Testament words relating to wine; after which certain arguments are answered, and objections anticipated against the positions taken.

The body of the book professes "giving at one view, version, criticism and exposition, in regard to all the passages of holy writ bearing on wine and strong drink." Accordingly the "Commentary" begins with Genesis, and gives all the passages referring directly and indirectly to wine, gives the exegesis, and then comments on each passage as seems called for. So throughout the whole of the Old and New Testaments. A number of appendixes are added to strengthen and confirm what the Commentary proper sets forth.

The book claims to be representative and authoritative on the subject of which it treats. In an article published in the "*Independent*" for July 9th, ult., in reply to certain criticisms, the authors affirm that the exegesis of Dr. Lees "has *greatly modified* all the current views of scholars in Great Britain,"

and elsewhere.\* The "*Independent*" for May 7th, ult., also bears the following testimony editorially: "The bulwark and thesaurus of the teetotal exegetes has been a volume by Dr. F. R. Lees and the Rev. Dawson Burns, entitled, 'The Temperance-Bible Commentary.'"

The writers profess to be fair and impartial, freeing themselves from all undue bias in favor of the positions assumed, and so bring their learning and skill to the work in hand from an objective stand-point, that the result of their labors may carry with it true value and force for the subject under consideration. It is philological, exegetical and critical throughout, and it seeks to draw practical lessons as it proceeds, keeping on the alert to silence the batteries of real or supposed enemies, while it is industrious to fortify its own positions. It seeks to bring together the most reliable materials from sacred and profane sources, and from the less trusty archives of legendary lore,† it gathers such new and old things as are reckoned to add strength and beauty to this well-nigh new undertaking.

While the book is to be commended for calling attention to this professedly new field of inquiry, and its authors for the labor expended in bringing to view, concordance-like, all the passages and words relating to wine and its use found in the Scriptures, and expounding them according to an adopted theory of interpretation, though essentially at variance with the main current of exegesis in all ages to the present time, as touching this subject, we seriously question whether it will directly and positively further the work of sound biblical exegesis. Not that this particular branch of theology has been successfully and finally brought to a happy and peaceful issue and end. For it must be owned and maintained that here, as

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\* The *Independent* denies the statement.

† See pp. 11, 13, 19, 25, 41, 276, etc., etc. There is no lack of industry in bringing together, from Jewish, Heathen, and Christian sources, ancient and modern, such evidence as seems to support the theory advanced. Much of this testimony is of the most fragmentary character, and entitled to little weight. Indeed most of it adds nothing to the argument, but is in truth against it. At any rate, the sense heathen writers put upon language has little critical value for determining the meaning of Scriptural terminology.

well as in every other department of biblical science, there can be, in man's limited and imperfect state, only "knowledge in part." If it represents sufficient strength, such strength of course resting in right and truth, it may negatively aid in conserving the truth which from its position it antagonizes.

In the preliminary dissertation decided objection is raised against the Authorized Version of the Scriptures, as being calculated in this case, as in others, to mislead those who accept it as authority by which to fix the sense of the original text. And with some truth. It is well known that our English text is not always a reliable guide for critical purposes.\* But while this is allowed to be valid in the case of single words, and phrases even, it is doubtful whether there is in the Scriptures any article of faith, any matter relating to social, political, or religious life, mention of which is made in historical fashion all the way through the course of revelation, whose true sense and meaning is not to be gathered from the Authorized Version even. But this version is often greatly strengthened, and the full meaning and force of Scripture not unfrequently brought out with greater emphasis and clearness by reference to the original text. Upon the subject here brought into view, we doubt whether the English text is altogether such a perversion of comparative philology, and such a fatal missing of the intent and purpose of the sacred writers as is charged. It is not proposed to follow the book in the way of particular criticism. This would be an endless task. The gist of the discussion is summed up mainly in the interpretation put upon the two chief Hebrew words standing for *wine*, *Yayin* and *Tirosh*.† The hitherto accepted sense of these terms is, in the case of the first, materially modified, and of the last, an entirely new sense is put upon it. *Yayin*, the word oftenest used (it occurs about one hundred and forty times in the Old Testament), is according to Gesenius, who is still acknowledged by scholars to be the most reliable authority on Old Testament philology, a word of definite and well settled meaning. The term designates the

\* E. G. The words Sheol and Hades, translated now by one, now by another term.

† תִּירוֹשׁ יַיִן



distinguishing characteristic of the element or thing named. The same is true of Tirosh.\*

While the authors "allow only a secondary weight to the remote, vague, and uncertain element of etymology," giving the chief importance to "Text, Context, and Circumstance," thus apparently disparaging the derivation and definition of terms, and of yayin and tirosh in particular, they yet set about the matter of looking up their roots and define them, and then make the conclusions drawn the relative criteria of judgment all the way through the discussion.

Yayin, according to Gesenius, is "wine, so-called from its fermenting, effervescing," the root, יין, yon, meaning "to boil up, to be in a ferment," as characteristic of the element; the fluid being meanwhile in a turbid, muddy condition, caused by the fermenting process. The Commentary admits that yayin means to boil, foam, spume, but asserts that wine is so-called, because when the grapes are pressed, as the juice runs into the vessel, it foams and boils.

The Commentary maintains that yayin is a broad generic term, meaning sometimes the grapes, and sometimes one sort of wine, then another, as well must, as wine proper. There

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\* "New names, when first imposed, are always expressive of some *simple* and *obvious appearance*, never of latent properties or scientific relations; and hence, while the foaming appearance of grape-juice accounts for the original application of the term *Yayin* to it, it would be absurd to suppose that the idea of 'fermentation,' the nature of which had only been understood during the last century as a scientific process, formed any part of the original connotation of the word."—Prelim. Disser., p. xxv.

This statement contains an error and a fallacy. Is not the very object of language to give a true key to the nature and relations of the object or thing named? If this be not the original reason for naming persons and things, then what was the reason? What then does all this industry in the sphere of philology mean? What is it all worth?

The fallacy in this statement is, that yayin cannot embody the idea of fermentation, because this process only came to be scientifically understood during the last century. Had the Jews no conception of the nature of leaven in the time of Moses, and before? And, are there no rudiments of science to be found underlying Scripture terms? Is there no basis of science in the books of Moses? Not science proper, wrought out, systematized; but is there no basis of science in the terms used? Is there no ground-work in the Pentateuch for theology, anthropology, geology, astronomy? Words represent things, and their nature, whether scientifically understood or not.

are a few passages in which the word may stand for the fruit of the vine; but in the poetic imagery of the Hebrew Scriptures this is natural enough. That the word under any other supposition, or in a strict use of language, could have been used to mean the grape, or its juice, interchangeably, is not to be imagined. Whenever the word is so used that it appears to mean the vine, or the grape, such conclusion is modified, if not entirely dissipated by the association of words or phrases which fix its sense; as for example, wine-press, treading, gathering, vintage, shouting, cheerfulness, drinking; unmistakably refuting the notion that yayin could at all mean a *solid fruit*.\*

Besides, there is no passage in the Old Testament we believe which joins yayin with the act of eating. This is indeed not conclusive, but it must be allowed that where a word is used so frequently in connection with the customs and usages of everyday life, it is only natural that such reference should exist.†

The book assumes that yayin is a term having a vague uncertain meaning, even when it points to wine; that unless the context determines its sense specifically pointing to excess, it must not be concluded that it is fermented; for, says the book, "Not in one half of the one hundred and forty-one texts, however, can it be shown that such wine is the kind to which the word is applied, by anything in the context."‡

If the divinity of Christ is taught in fifty passages out of a hundred in direct terms, is it to be inferred that in fifty other passages relating to Christ in which His divinity is not directly taught, that these must be counted as against the doctrine? If excess in eating and drinking is spoken of and denounced in some passages in the Scripture and not in others, is such silence to be construed into a license for excessive eating and drinking? If alcoholic properties are so associated with wine in some of the passages of the Scriptures in which the word occurs as to amount to a demonstration that the wine was fermented, and such facts are found running through the Sacred Record from Noah to the death of the Apostle John, found in

\* Deut. xxviii. 39; Ps. civ. 15; Judges ix. 13, etc.

† See Smith's Bib. Diet., Art. Wine.

‡ Prel. Dis., p. xxvii.

the first book of the Bible, and in the last, is it safe to conclude, on any sound theory of interpretation, in the absence of any reference whatsoever to an unfermented wine which the sacred writers alone approved, that in the remaining passages in which wine is mentioned, an unfermented wine is meant?

Tirosh, root yarash,\* Gesenius says, is "*new wine*, so-called, because it gets possession of the brain and inebriates." . . . "Often coupled: *corn and new wine*, Gen. xxvii. 28. . . *a land of corn and new wine*, i. e. abounding in them, Deut. xxxiii. 28; Isaiah xxxvi. 17; also more fully, *corn, wine and oil*. Deut. xxviii. 51. 2 Chron. xxxii. 28. Joel ii. 19 al. Of the juice of the grape, Isaiah lxi. 8." The root, yarash, means "to take, to seize, to take possession of, to occupy, mostly by force. That this, and not to 'inherit' is the primary signification is apparent from the derivatives," etc. Rev. Dr. Robinson, the translator of Gesenius' Lexicon, adds the following to the above: "All the passages go to show that tirosh is *new wine* of the first year, the *wine-crop*, or vintage of the season; and hence it is mostly coupled with wine and oil as a product of the land. That it was regarded as intoxicating is shown by Hos. iv. 11." The Commentary affirms confidently that "*tirosh* is not wine at all, but the fruit of the vineyard in its natural condition."† On this assumption the discussion proceeds all the way through.

*Yayin* is properly *wine*, that is, the fermented juice of the grape. *Tirosh* is *new wine* of the first year, including the processes through which the juice passes. The term is applied to the *grape* as containing tirosh. (Isaiah xxiv. 7, Joel i. 10, Judges ix. 13). It is applied to the *must*, as it is being expressed and running from the wine-press into the wine-vat. (Prov. iii. 10, Joel ii. 24). And it is applied to wine after it has undergone the process of fermentation, that is, to wine proper. (Hos. iv. 11). Only once is it stated how it was consumed, (Isaiah lxii. 8, 9), and then it was *drunk*, not eaten. The verb ‡ here associated with tirosh is the proper and leading one for *drinking*,

\* תִּירוֹשׁ (ר. הירוש')

† Prel. Dis., p. xxviii.

‡ שָׁתָה

and is always so translated. (Gen. xxiv. 22, Ex. vii. 21, etc.). Among the offerings and tithes appointed of God stately to be offered, were wine (yayin), and sweet wine, or new wine (tirosh), not as fruit, as grapes, but as *drink* offerings, in connection with corn and oil, and the bloody sacrifices designated by the law. (Ex. xxix. 40; Num. xviii. 12; xv. 5, 7, 10).

The Commentary renders the frequently recurring triplet, corn, wine and oil, thus: "corn-fruit, vine-fruit, orchard-fruit."\* There are two Hebrew words frequently translated oil,† and both supporting this sense. But whenever tirosh and yitzhar, that is, wine and oil, or the triplet, corn, wine and oil, are joined, the Commentary translates tirosh, fruit, that is, vine-fruit, and yitzhar orchard-fruit. This seems to be necessary to make it consistent. Yayin and tirosh, shemen and yitzhar, seem to be corresponding terms in the Old Testament. Yayin is wine proper, tirosh is wine of the first year, and may or may not be fermented, according to circumstances. Shemen is oil that has age; it is not new oil (olive oil). Yitzhar is new oil, and applies to the oil before pressing while yet in the fruit; or to the oil in the press and running into the vat; and to oil of the first year. Hence it is seen that the forced construction everywhere visible, and the arbitrary exegesis that goes along in a cramped and lawless style like one on stilts, apparent all the way through this Commentary, is of little force and value for bringing out the truth, but rather beclouds the exegetical and doctrinal vision at every turn.

The three terms daghan (corn), tirosh (wine), and yitzhar (oil), are generic, and in each case include the raw material as well as the manufactured article. They are terms of a wider range of meaning than the other terms used in connection with these products. Corn (daghan) in the Old Testament is often used as synonymous with bread; and wine (tirosh) as synonymous with drink, (Gen. xxvii. 28, 37); and indeed they are the synonyms of God's bounteous provision to His unworthy creature man.

The other Hebrew terms relating to wine, about eight in

\* Prel. Dis., p. xxix.

יֵצַחַר שֶׁמֶן †

number, are seldom used. *Ahisia*<sup>1</sup> occurs five times; is not as comprehensive a term as *tirosh*; represents new wine; the term meaning "that which is trodden out." It may be fermented. (Isaiah xlix. 26). It is also applied to the juice of the pomegranate.

*Sobhe*<sup>2</sup> occurs only a few times. It is a fermented, sour wine. The word does not occur until in Isaiah.

*Chemetz*<sup>3</sup> is fermented wine, from the root "to boil, to ferment, to foam." It is found only three times. (Ezra vi. 9; vii. 22; Dan. v. 1).

*Shekar*<sup>4</sup> is strong drink, whether of wine, or made of barley, of honey, or of dates. It is distinguished from pure wine (*yayin*), probably because "spiced," or "mixed." (Lev. x. 9).

*Chometz*<sup>5</sup> is sour wine, vinegar. (Num. vi. 3).

*Meseg*, *mimsac*, *mesek*,<sup>6</sup> are mixed and spiced wine, their roots all being the same. (Cant. vii. 3; Prov. xxiii. 30).

These terms are only of secondary importance for the matter under consideration.

In the New Testament there are four terms<sup>7</sup> used to represent wine. *Oinos*, in the New Testament, is the term that corresponds to *yayin* in the Old. And *gleukus* corresponds to *tirosh* substantially. *Oinos* properly means the fermented juice of the grape, and is used almost exclusively in the New Testament. *Sikera* is used in referring to John the Baptist, who was to be a Nazarite, and allowed to use no wine, nor strong drink. *Ozos*, is vinegar, referred to only in connection with the drink given Christ on the cross. *Gleukus* is used once, namely, it is the new wine said to have been drunk by the disciples on Pentecost, when they spoke with tongues.

That the wine of the Old Testament, and of the New, was fermented lies in the terms used to designate it, and this fact is moreover supported throughout the Scriptures by the frequent references to excess, and indirectly, but conclusively, by an entire silence from first to last, that there was a wine which

<sup>1</sup>הִיִּי, <sup>2</sup>שֹׁבֵה, <sup>3</sup>חֶמֶץ, <sup>4</sup>שֶׁכָּר, <sup>5</sup>חֶמֶץ.

<sup>6</sup>מִסַּע, <sup>7</sup>מִסַּע, <sup>8</sup>מִסַּע.

<sup>7</sup> *oinos*, *sikera*, *ozos*, *gleukos*.

was not fermented and in use, and which alone had the divine sanction. To apply the two principal Hebrew terms standing for wine to the *grape* as at all their legitimate sense, which in the case of the one (*tirosh*), is done systematically throughout the work under review, putting them now in the category of solids, and now of liquids, as the rule of interpretation here adopted seems to require, is, to say the least, hardly calculated to inspire confidence in the conclusions thus arrived at. If the Hebrew and Greek languages had principally generic, and but few specific terms to express the meaning of objects in nature, so that it had been difficult for the writers to make themselves readily understood in matters of detail, then there would be more room for doubt in regard to these terms. But it so turns out that the Patriarchs, Apostles, and Prophets of the olden time, by their manner of speaking and writing, sometimes went into detail almost painfully, using words with shades of meaning that comparative philology has not yet, with all its diligence and industry, been able to settle. Thus on the matter in hand there seems to be no want of terms to cover the whole case. The book tells us also what these terms are.\* There are terms for vineyard, vine-dresser, vintage, vintager, vintage-gleaning, vine (used often), tendrils, vine-branch, vine-knife, vine-blossom, flower, bud, grape (used often), cluster, unripe-grapes, dried-grapes, wine-press, grape-treader, etc., etc.

There is no mistaking the sense of these terms in the Bible. They stand for solids. So a certain other class of terms are definite in sense. Tracing their roots, following their associations and connections in the text, there is only one conclusion possible; they stand for liquids. The character of the liquids is ascertained partly from the terms, and partly from the context. To rely solely upon the context for their sense would not be sufficient, neither would the term itself in every case set forth the whole truth clearly.

Wine is the fermented juice of the grape. But we are told that leaven or ferment was interdicted in the temple service,

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\* App. B. p. 419. See also, Complete Verbal Index to Gesenius' Lex. by J. L. Potter.

and that wine was appointed to be used, therefore it was unfermented wine that was used at the Passover and Pentecost, and in connection with the daily sacrificial services. This is the argument. Leaven was, according to the Law, to be carefully excluded from some of the sacrificial services, (Ex. xii. 15, etc.); but it was not entirely and absolutely prohibited as being unfit for use in any form in private life, or in the services of the sanctuary. In (Lev. xxiii. 16), and elsewhere, it is connected specially with the Pentecostal offerings. "Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the first-fruits unto the Lord." "The object of this offering seems to have been to present to the Lord the best produce of the earth in the actual condition in which it is most useful for the support of human life."\* The loaves are said definitely to be "*the first-fruits unto the Lord.*" Leaven in the Old Testament and in the New is frequently used to illustrate the secretly penetrating power of sin, and the force of bad example. Not because it is in itself evil, but its nature serves to illustrate far-reaching truth. One reason why leavened bread and leaven were so decidedly interdicted in connection with the *Passover* festival was, that the Jews might be forcibly reminded from year to year of their extraordinary deliverance from Egyptian bondage by the hand of God. It takes time to make leavened bread. Leaving Egypt in haste, they had no time to bake *leavened* bread, and thus the interdiction of leaven at the *Passover* feast would be an ever-recurring reminder of their former abject condition. "And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals." (Ex. xii. 39). "Thou shalt eat no leavened bread with it (*Passover*); seven days shalt thou eat unleavened bread therewith, even the bread of affliction: for thou camest forth out of the land of Egypt in

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\* The Bible Commentary in loco.



haste: that thou mayest remember the day when thou camest forth out of Egypt all the days of thy life." (Deut. xvi. 3).

Our Saviour uses leaven to represent the secretly corrupting doctrine of the Scribes and Pharisees, and Paul uses it in the same sense. That it serves as a pointed illustration lies on the surface. Since in the Old Testament and in the New it is so used, has led some to suppose that it can properly and only symbolize corruption in the sphere of morals. Christ came to fulfil the law, and He set forth its symbolism in its true light. Leaven was used in the time of Moses in every-day life, and it was commanded to offer some new loaves at Pentecost baked with leaven, as an "*offering of the first-fruits unto the Lord*," a service which the Jews were to render "all the days of their life." The Saviour did not set it aside or condemn it, or its use, but He selects it as the basis of one of His beautiful parables. If leaven is only and always properly and truly the synonym of moral corruption in the Bible, how is the Saviour's parable then to be understood: *The kingdom of Heaven is like leaven*? Does then the kingdom of Heaven carry in its bosom the element of corruption only; and is this corrupting leaven-like power the *chief* one? Is it not the intent and purpose of the Saviour here to give a key to the understanding of the mystery of God in Christ by the Church, against which the gates of hell shall not prevail? Leaven\* is then a fit symbol of the secret, silent, sanctifying and glorifying life of Christ, by which, because of His two-fold character, He can apprehend man, as leaven, with its two-fold nature, apprehends the meal, and infuses its secret regenerating power into the mass, making it pleasant and healthful as food. By nature humanity is alien from God; in Christ it is generically apprehended; the old power of sin is in its root destroyed; and in as far as the race yields itself to the leavening process, by the agency of the Church under the figure of the woman, as set forth in the parable, it is made a new lump. Thus that which may illustrate a dark side of human life, is also a most fitting representative of a great truth—an expressive symbol of a fundamental mystery in the kingdom of grace.

\* See Lange Com.; et R. Stier, Words of Lord Jesus.

The fermenting process carries with it a health-diffusing power in the bosom of the meal, making the bread pleasant and salubrious. Fermentation in grape-juice decomposes the vegetable matter, clarifies the liquid, carrying its impurities to the surface, and makes it a healthful drink.

Ferment is characterized all the way through the book as in itself bad, and its work as only to be reprobated, especially so far as wine is concerned. Where in the Old Testament the Jews are commanded to bring leavened bread as among the first-fruits unto the Lord, the book passes the matter in silence. On the parable of the Leaven, the gist of the Commentary, which on this text is unusually brief, may be quoted: "Yeast is albumen in a state of decay. The action of leaven in dough converts the saccharine particles into alcohol and carbonic acid gas, when the effort of the gas to escape (or rise by its levity), gives to the dough the porousness of light bread. But by pumping artificially made gas into the dough, as is now done under Dagleigh's patent for aerated bread, the same effect is produced,"\* etc. One cannot help feeling a certain regret that Dr. Lees and Rev. Dawson Burns were not at hand in the Saviour's time with Dagleigh's patent; for who can tell but that He might have been induced not to give an apparent sanction to such a doubtful article as leaven.

But the Saviour did not only give leaven such an association in His parable as to dispel the thought that it must only and always be classed as evil. He also made wine, drank it Himself, and coupled it forever with the sacrament of His body and blood, the "innermost sanctuary of the whole Christian worship." Moreover, He told His disciples in connection with the institution of the sacrament, after He had blessed the cup, and while they were partaking of it, that wine would be an element in the heavenly communion.† "But I say unto you, I

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\* P. 269.

† "The Lord's Supper points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. In it we have not only to show forth the Lord's death until He come, but we have also to think of the time when He shall come to celebrate His holy Supper with His own, now, in His

will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Math. xxvi. 29).

The vintage was gathered, and the wine made in the fall, commencing in September. The Passover was celebrated in April. Wine, flour, and oil were used in connection with the daily sacrifices, (Ex. xxix. 40, 41); and especially at the Passover and Pentecost. Must might possibly have been preserved from fall until spring, and so used at the Passover, at Pentecost, and at the daily services throughout the year; but there is no evidence that this was done. Neither is must as such commended, nor is it commanded to use it in the religious services; but wine (yayin), and new wine (tirosb), are specially continually and alone mentioned in connection with the temple services. The priests also are charged not to use wine while in the actual discharge of their duties (Lev. x. 8-11), which counsel loses its meaning and force if only must and not wine was in common use. So in the Saviour's time it seems apparent at every turn, that wine and not must, was used in public and in private life, in the family, and in the religious services. Any other supposition seems to be more or less forced in a general view of the Gospels, and in many instances the assumptions of the teetotal exegetes are absolutely inexplicable. The reference made by our Saviour to new wine, and to old wine, in association with new and old bottles, is such a case, where not only fermentation is referred to as a well known-fact, but where the Saviour, on the theory of these reformers, must, in the nature of the case, have spoken a word of disapprobation and condemnation, on the supposition that He disapproved the use of fermented wine. Job already (xxxii. 19) makes mention of this same well-known fact in his day.

Our Commentary devotes special attention to the miracle of Cana. It worries the authors much that Christ should make so large a quantity of wine, and particularly after the guests

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Kingdom of Glory. Every celebration of the Lord's Supper is a foretaste and prophetic anticipation of the great *Marriage Supper*, which is prepared for the Church at the second appearing of Christ." Thierse, quoted by Alford, *Gr. Test.* 269.

had already been pretty well satisfied. That Christ should make wine is not so much a matter of concern here, as that He should exercise His omnipotent power to make one hundred and twenty gallons. But why such open distress at the quantity, if it is only must, and not wine proper? If it has not the characteristics produced ordinarily by fermentation, if it has no alcoholic property whatever, the anxiety of these authors ought to be dissipated. And it is maintained that the Saviour could not have made, and that He did not make such wine. But a tacit fear, nevertheless, remaining in the bosom of the writers that the wine might have been fermented with the dregs of alcohol, they are constrained to advance a somewhat novel, but to them a perfectly satisfactory theory, namely, that what was drawn out of the vessels by the servants at the Saviour's command, was *water when drawn*, but was transmuted in the cup "while the water was in transit from the water-jar to the governor," p. 302. There were six water pots, and these were all filled with water at the Saviour's command, but the servants at His direction drew from only one of these jars, and in this one there was not wine but water.\* A conclusion is not to be condemned simply because it is new and bears squarely against the stream of exegetical tradition. The whole truth of the parables and miracles of our Lord has not yet been brought to the light. But the sense here attempted to be thrust upon the text in such glaringly arbitrary style, must unhesitatingly be rejected as meeting with no sort of support in the sacred narrative.

Dean Alford, having no doubt in mind such exegesis as we have here, uses the following language in commenting on this miracle: "The large quantity thus created has been cavilled at by unbelievers. We may leave them to their cavils, with just one remark,—that He who creates abundance enough in this earth to 'put temptation in men's way,' acted on this occasion *analogously with His known method of dealing*. We

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\* "So common is the impression that *all* the water in all the stone jars was converted into wine, that it is startling to have this traditional interpretation called in question," p. 307.

may answer an error on the other side (*if it be on the other side*), by saying that the Lord here most effectually, and once for all, stamps with His condemnation that false system of moral reformation which would commence by *pledges to abstain from intoxicating liquors*. He pours out his bounty for all, and He vouchsafes His grace to *each* for guidance; and to endeavor to evade the work which He has appointed for each man, by *refusing the bounty to save the trouble of seeking the grace*, is an attempt which must ever end in the degradation of the individual motives, and in social demoralization, whatever present apparent effects may follow its first promulgation. One visible sign of this degradation, in its intellectual form, is the miserable attempt, made by some of the advocates of this movement, to show that the wine here, and in other places of Scripture, is unfermented wine, not possessing the power of intoxication.\*

The writers of this book make frequent reference to sweet wine, new wine, and put forward the notion that when wine is commended, as indeed is so often the case, as well in the New as in the Old Testament, it must have been in an unfermented state. The assumption is gratuitous. But if it were correct that new wine (*tiros*) and sweet wine (*gleukus*) were alone or specially commended, it does not follow that these terms meant an unfermented wine. The juice of the grape expressed exposed to the air begins to ferment in half an hour after being expressed, and in a few hours alcohol has been perceptibly generated. The new wine of the Old Testament, and the sweet wine of the New, were both alcoholic. Hos. iv. 11; Acts ii. 13. Hosea says that "whoredom and wine (*yayin*), and new wine (*tiros*), take away the heart." Here is a climax, and the improper use of *new wine* forms that climax. So it is charged upon the Apostles that they are filled with new wine, (*gleukus*) on the day of Pentecost. Would that charge have been seriously made, (and it seems to be made from conviction), and would the Apostles have attempted in earnest to refute the charge, if the so-called new wine was not intoxicating? Besides, it was

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\* Dean Alford, Gr. Test. in loco.

Pentecost, and wine was made in the fall. The truth is, that the new wine, that is, wine of the first year, is more treacherous than old wine. The juice of the grape, raw, fresh, is not a wholesome drink, as the juice of the apple, raw, fresh, is not wholesome. New wine is more likely to intoxicate, and less wholesome than old wine. "No man also having drunk old wine straightway desireth new; for he saith, The old is better." (Luke v. 39).

The amount of alcohol in the ancient wines, especially in the best wines, bears no proper comparison to that generally found in the wines of our day. Yet in discussing the wines of the Bible this fact is either overlooked or set aside, as of small account. But there is such force in it as must not be set aside. "The ordinary wine of Palestine, even if it *did* contain a little alcohol, unknown to any science of the day—a question which is hardly worth discussing—what a vast difference between this and the fiery potations now manufactured for our hotels, our drinking saloons, and alas! too often, it must be said, for our holy Christian communion tables."\* The best wine in its pure state contains only from six to ten per centum of alcohol. In this character it is spoken of in the most glowing terms in the Scriptures, being continually associated with bread, and so forming a constituent element of nourishment; and because in the highest degree adapted for the purpose, it is connected with the most joyous occasions of man's social life, and combined at the same time also with the most solemn festivities of divine worship. Bread is not only necessary to satisfy the appetite, but it infuses nourishment and strength, giving life and health to the physical constitution. So wine is not only adapted to slake man's thirst, and is thus refreshing and cheering as a drink, but it is also medicinal in its character, giving tone and health to the human system. It is twofold in nature and use. It quenches thirst, it strengthens, heals. Bread and wine, as the leading, distinguishing gifts of nature, are chosen, by divine wisdom, to represent the mystical food and drink—the body

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\* Tayler Lewis, in Pref.

and blood of Christ in the Holy Communion unto the end of time. The argument of the book culminates on page 281. The statement is correctly made that ferment was to be excluded from the Passover festival, and the dwellings of the Jews were to be rid of its presence. The ferment of grain, and the ferment of grape-juice are the same. If the one was forbidden, it would follow, says the book, that the other must be forbidden too. The conclusion therefore, is, that although the Jews were commanded to use wine (*yayin*) in observing the festivals, and in the daily service, and were to bring offerings of wine (*yayin*), and of new wine (*tirosh*), yet these must always have been unfermented. It cannot be supposed that ferment was interdicted, (as in bread), and the *product* of ferment (as fermented grape-juice, *i. e.* wine), could be allowed. "Did the Saviour *understand* the law, or did He not? Did He *observe* the law, or *break* it? If He used fermented liquor He must, either ignorantly or intentionally, have broken it," etc.\* If wine was made in the fall, and the Passover was observed in the spring, in the time of Moses, and in the time of Christ, and wine was used by both, as it was, and used all through the year in the daily temple services, and leaven was excluded in some of the services, while it was to be used in others, it does not seem to follow either that the Saviour "ignorantly or intentionally" broke the law by using wine. If ferment is in and of itself bad, (is matter evil?), then the Saviour could not use it; otherwise He could. Wine was known and in use; it was commanded to use it, and there is no instruction against the use of that which was fermented.

If ferment is in itself to be condemned, then fermented bread is just as contraband of the divine intention as wine, both of which receive their distinctive character by fermentation. But the book endorses fermented or leavened bread, approves of its use as a healthful article of food, and unsparingly condemns wine as something to be shunned. To this it is sufficient to

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\* P. 281.



remark, that false premises are sure to reveal weaknesses and inevitable contradictions, to which their authors, however, are generally blinded by a fanatical zeal. Errorists in science and religion are distinguished for narrowness of mind and spirit. They lay hold on non-essentials, rest themselves on the periphery, and imagine that they are securely poised upon the centre.

In appendix D. a recipe from Columella is given for making wine. The grapes having been exposed to the sun for several days, are then to be trodden in the press, and, after some days, when the must has fermented, the dregs are to be carefully cleared off, then a certain quantity of baked salt is to be added. We refer to this recipe here, because the word, *deferbuerit*, is translated "cooled down," instead of "fermented," the object of the writer being to make the impression that the must had cooled from the heat of the sun, and fermentation was not in the question! This is only one of many other instances to be found in this Temperance Bible-Commentary, in which the reader feels that the writers' minds must have been unduly warped to do full justice to the work they had undertaken.

This Commentary rests in a certain theory of philosophy and religion. What has thus far been brought to view of the contents of the book, will serve to indicate to an extent, its relative merits, and aid in forming a judgment of the work independent of the basis or stand-point upon which it rests. But the true test of its claim to confidence does not lie in the faithfulness or unfaithfulness with which single passages of Scripture are interpreted; not in the meaning of particular words, texts, and contexts, gathered together in an outward way, and all having reference to some one object, fact, or experience; but the character of the interpretation must be determined by the faithfulness of the exegesis to the underlying, moulding, organic basis of the Scripture itself. Revelation is not thrown together in any outward loose mechanical way, so that a part can be picked up here, and a part there, and its true sense determined in an independent way; but

continual regard must be had to the true nature of the Divine Record. Revelation is two-fold. It is divine: it is human. It is the supernatural in the sphere of the natural; the divine in the bosom of the human. God reveals Himself to man, touching man's spirit by His Spirit, and man speaks the divine mind freely in human language. To interpret this language, the interpreter must occupy a two-fold stand-point, a divine and a human, a divine-human stand-point. He must make account of the supernatural as well as of the natural, of the divine side as well as of the human, if he would be a true oracle of revelation. No outward external observatory will here afford a true glimpse into the regions of the supernatural heavens, so that the watchman may give a true answer to the cry: "What of the night?" All revelation enthrones itself in the Incarnate Christ, in whom dwells all the fulness of the Godhead bodily; in the divine and the human conjoined, which glorious mystery was so vividly adumbrated in deed and in word in the Old Economy. All Scripture stands in organic relation to Him, who is its first and last sense, and every exegete worthy of the name undertaking so great a work, must first poise himself in sweet repose in the blessed life of Christ. This is a first and fundamental condition to any right conception of God's Word. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of ME. And ye will not come unto *Me* that ye might have *life*." (Jno. v. 39, 40). The sense of the Scriptures is gathered up in Jesus Christ. He is its sum. In order that the interpreter may apprehend its spirit and utter its true sense as a whole, *i. e.* be true to its main objective thought, and faithfully indicate its application for faith and individual Christian life, he must first of all himself be apprehended by the powers of the world to come at hand by the Church, and then, by his spirit thus brought into right relation with the life of Christ, whose Gospel, the last sense of which is always Christ Himself, he is about to interpret, he will be able to view it from the bosom of its own plane. This is necessary. "If any man will do His will, he

shall know of the doctrine, whether it be of God, or whether I speak of myself." (Jno. viii. 17.)

The writers planted themselves upon a certain notion or theory conceived and accepted as right and good, and then with this theory rooted and fixed in their minds and hearts of what ought to be taught in the Scriptures, they proceed to their task. The Commentary, such as it is now, a book of so many pages, made up of passages gathered all along the course of revelation, is in fact only so much testimony loosely thrown together, to give strength and beauty to a favorite scheme adopted beforehand. Everything is made to bend in more or less arbitrary style, so as to fit in as so much brick and mortar towards the erection of the proposed edifice. Instead of taking an objective position unbiased in the bosom of the Scriptures, and so seeking to discover its sense and utter the import of its contents, the judgment of what their sense ought to be is fully and definitely fixed upon beforehand from a subjective stand-point, and then the Word is approached and made to contribute its support to what is thus conceived to be God's mind and will in the case. The book abundantly sustains this statement. It is easy to see that such a mode of proceeding can do no sort of justice to the text of Scripture as a whole, but must convict itself of arbitrariness all the way, notwithstanding the professed earnestness and sincerity to do justice to the task undertaken. Honesty and sincerity of purpose cannot atone for the error committed in such a case. This fatal mistake is continually being committed. God's Word is made to contribute its countenance and support to all kinds of theories in the interest of reform in our day, as also in the past. The Bible is a pliable proteus in the hands of every species of errorists and fanatics, who, rejecting sound doctrine, and the faith once delivered to the saints, having itching ears, are continually going about to teach for doctrine the commandments of men. Every new movement in the direction of social reform, or for the purpose of bringing a new religious sect into life and being, must have the sanction of God's Word in some form, to give it character, and secure for it the public countenance.

But, mark you, the reform movement, the new sect, is conceived and brought forth in due form by the brain of some fanatic, independent of the "divine sanction," and then, afterwards, though the birth be illegitimate, it must now receive the baptism of the Word, so that it may have a chance to live. This is the universal mask of social reform movements and sects.

The stand-point of this book is not biblical, properly speaking. It does not represent the cardinal principle of the Bible, as we conceive. It is materialistic and rationalistic in principle. It sets matter and spirit against each other. It fails to recognize the harmonious union of the natural and the supernatural in revelation. It is subjective throughout, not only in word, but also in thought. It moves entirely in the sphere of the subjective. It is largely dualistic in the old sense. Matter and spirit are made to antagonize each other in the Manichean style. The old heresy is here revived, though the authors do not seem to be conscious of the fact. Leaven is the symbol of corruption, the book tells us. "*All ferment was forbidden, and the ferment (yeast) of grain and grape-juice is chemically identical,*" etc., p. 281. The Saviour could not have used ferment; He could not have drunk fermented wine at the Passover; and apart from this, there is no evidence that He drank wine at all. Thus runs the argument. But why could not the Saviour use fermented wine, if matter is not itself evil? And if some matter is evil, where shall the line be drawn? But wine, fermented wine, according to the book, is not the product of nature, but the product of man,—an artificial product! Is man the Chemist of nature? Has he prepared the great laboratories in which the chemical combinations in the mineral, vegetable, and animal kingdoms are continually going forward? Are the materials by which various chemical combinations are brought about in their so-called simple state, in themselves good? Does the chemical process change their inherent character? The answer of these modern expounders of God's Word must be in the affirmative! It is admitted that wine may be taken as a medicine, though fermented. But why as a medi-

cine, if the "Saviour could not have used it?" Is it not sinful to use that which is evil, though it be used as medicine? Has a child of God a right to appropriate an "instrument of the devil" to heal the body even? "Hell and damnation" are not means of grace appointed of God for man's salvation; neither are their agents and instruments recognized as media of blessing to the bodies of men; and yet we read, "Drink no longer water, but use a little wine (*οινος*, the fermented juice of the grape), for thy stomach's sake and thine often infirmities." (1 Tim. v. 23). The apple is the *fruit* of chemical processes operative through a period of time, and fermentation of its expressed juice is not the result of the infusion of a foreign (evil) element, but only an additional process of the chemical relations made possible from the start by the laws inhering in the vegetable kingdom, whose author is God. The same is true of wine. To say that the fermented juice of the grape is no product of Divine Providence, is to say that the grape itself has no such parentage. If the fruit is disowned, the tree must receive the same malediction. If nature itself as a whole, and in its constituent individual parts, is the creature of God, then any, and all possible combinations, however brought about, whether by the laws of chemical affinity as these are constantly operative in the undisturbed regions of nature, or by the labor and ingenuity of man, can in no wise affect their character as good or bad; but that character which God gave them in the beginning must always remain their character. "And God saw everything that He had made, and, behold, it was very good." (Gen. i. 31). With this agrees another Scripture: "For every creature of God is good, and nothing to be refused, if it be received with thankfulness." (1 Tim. iv. 4). And: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself." (Rom. xiv. 14). Man cannot by his wisdom, nor yet by his folly, change the *essence* of any of God's creatures. "By the instigation of the devil and his own wilful disobedience," man has brought about the perversion of his own nature, and set himself into wrong relation to God and the world of nature, so that the original peace

between them is broken, and a felt contradiction and antagonism is everywhere felt and seen, but this catastrophe does not affect the nature of the creature in its relation to man as good or bad, so far as its substance or essence is concerned. Man fell; nature fell. Man is sinful; nature shares in his sin, not in one part or direction, but as a whole. Nature is for man's use now as before. It was made for him; it is continued for his sake. The lesson of its wrong relation to God and to himself on account of his own arbitrary act, he is to use as a "schoolmaster to bring him to Christ." But the thought, that by the right use of any product of nature, whether gathered and appropriated immediately from the granaries of the natural world, or by his skill and handicraft first manipulated to meet his mind and so mediately made to serve him, he should be doing something displeasing to the Creator, is in direct conflict with the instincts of common sense, as well as flatly in violation of Divine Truth itself. We need not resort to quoting passages from the Scriptures to sustain so plain a truth. We would not know where to begin, what passages to select. The instructions to labor, to till the soil, to sow and to reap, to make bread, to use food and drink, this and much more, all look in the same direction.

The view of Christianity represented by these reformers, comes far short of the truth. With them it is not, so far as we see their position in this book, a system of objective grace and life resting in the person of Jesus Christ, which is by repentance, faith, and the use of the sacraments to become the power of a new life in the person of the believer, but it is regarded rather as a system of morals, a compact of precepts gathered together in the Bible, which man is to hear and accept for the regulation of his life. Christianity is not so much "grace and life," as it is a "system of morality;" not so much the power of a new and heavenly life by the Holy Ghost in the bosom of the Church, as it is a continual challenge in a more or less outward way, of God's word coming to men in the form of creed, precept, example, beseeching him to avoid all outward occasions of wrong-doing. It is the gospel of the pulpit, while it ignores the altar. It is the gospel of the letter, while it

lacks the spirit. It preaches for the mind and conscience, and does not insist also on the regenerating grace of the heart, as of primary and fundamental account. The Gospel comprehends both sides. It includes creed, precept, example, but these are not sufficient. First, a new creature in Christ Jesus. Christianity being in its first and deepest ground not law, but *life*, it insists on a radical work; it lays hold of the *life* of man, operates on the centre of his being, and, according to the nature of life universally, it reaches from the centre towards the circumference, from the heart to the outward life, bringing this last into felt-obedience with the spirit that reigns within. But the principle of this Commentary demands another and a different law. It speaks after this manner. Use your eye, exercise your senses. There you see things you must not touch. After this manner you must conduct your daily walk, and then all will be well. Here is a covenant: record your name: make a vow: swear solemnly before God and man that *you* will order your life after this rule: this vow recorded will be a means of safety. It is the subject, by the advice and instruction of others, reforming himself! It is man's work. It is a covenant between man and—man; between man and himself. There, do not you see that evil thing, that snare of the devil? A false issue is raised. Instead of perceiving that the real difficulty and danger lies not so much in the object or thing that may be made the instrument of harm to body and soul, as that the danger lies in the body and soul themselves, man thus deceived and deceiving himself takes a wrong step from the start, only to find out, alas! how often, that his attempted reformation is an utter failure.

Here is a false issue in this whole teetotal movement. It fails to see, or will not see, the plainest facts in the philosophy of life, and its efforts at reform must be mainly of the character of stumbling-blocks, caricatures and abortions, seeming to carry with them but little permanent good. Pruning, nursing, will not be sufficient in the case of a tree that is barren, or whose fruit is sour. It must be grafted. A new life is needed in the case. No amount of laws and precepts for the outward



life merely, no denunciations of this and that as "always evil," no amount of proscription of the gifts of nature will meet the demands of the case. The trouble chiefly lies in the heart of man. Let that be reformed; let that be regenerated; let that repose itself in confiding trust upon the bosom of Divine Love, and the question finds a better solution. A new creature in Christ Jesus is the first and only reformation required; and having this, and cultivating its possibilities and powers by means of the husbandry provided in the economy of grace, the gifts of nature can be used and enjoyed without hurt either to body or soul.

The authors call their book "The Temperance Bible Commentary." But the whole effort is not in the interest of temperance, but of total abstinence. The title is of one sort, the book of another. It sails under false colors. Temperance in the Bible, and out of the Bible, is one thing: total abstinence is quite another. The two are not related to each other as more and less, but in truth, as something and nothing. Why this dishonesty? for that is what it is in fact. It can bring the authors no honor, and the cause no good. Temperance is accordingly systematically ignored throughout the work, as if there could be no such thing. But the gifts of nature are, some, relatively wholesome and good, and other some, relatively unwholesome and bad. Man can use them for the purposes of life and health in different degrees. As moral and free, he uses them temperately. He limits himself. He practices temperance. He holds himself responsible for their right use: he is held responsible for their abuse. That is temperance. Teetotalism is the hand-maid of asceticism in one form or another, and this springs from an irreconcilable antagonism between matter and spirit, demanding at least in its fullest development, a renunciation of, and a separation from the world, because of its evil character. Here it is seen how the extremes of fanaticism meet and embrace each other in the end. Error, like the magnet, always seeks its true pole. Asceticism\* has

\* The errors of Romanism and ancient Heathenism here find their affinities in a measure.

an innate tendency to set aside God's order, to ignore the outward, the world, the body and its stated demands for food and drink, the Church in its true organized character, and it gives itself up to a kind of hyper-spiritualism, which is continually prone to end in the flesh. This also is the tendency of all fanatical reformatory movements. They are exclusive, separatistic, ready to set aside the divinely appointed order of things, because this lacks unction, spirituality, is too formal. The new movement stands professedly in the sphere of the spiritual, the ideal. There is great agonizing often; there are great spiritual throes to bring something to the birth. But the movement having its seat entirely in the bosom of the subjective and transient side of man's being, grounding itself rather in the feelings, the sympathies and antipathies of his nature, which are continually changing with the ebbs and flows of life, so every movement of this sort is destined to be of uncertain existence. Feelings and moods are unreliable, and so what seems bright and promises well to-day, wanes to-morrow, and soon passes away to make room for the repetition of some other phase of a grand effort to stem the tide of evil and save the world.

But the chief objection to the teetotal movement lies in its covert, if not open rationalism and infidelity. The Bible must square with its theory; and not unfrequently the word of God is handled deceitfully, so that it may seem to countenance the radicalism thrust upon it. And when the skill of the exegete fails to bring forth results satisfactory to his mind and heart the insinuation is made, if not the direct charge, that any other sense than that which he gives is not to be thought of—his sense of the Scripture must be accepted, else the Scripture itself is not worthy of credence. The argument runs thus: Noah made wine and drank it. He was a good man. He drank to excess. But he did not know that it would intoxicate. The patriarchs made and drank wine; but it must have been unfermented wine. God promised His people plenty of corn and wine and oil, but that which He promised to give was not such wine as could intoxicate. Wine was commanded to be used as drink-offerings in the divine service, but it was not fermented

wine. Christ made wine; was present at a wedding; provided a large quantity, some of them admit; others deny this, and say, He commanded the pots to be filled, but He changed only so much as was at first dipped out and carried to the governor of the feast, as a specimen of what good wine was; and of course it contained no alcohol, for the Saviour would not make that! Other some of these teetotal leaders, (for there is no sort of agreement among them, some saying one thing and some another), affirm that the Saviour did allow and countenance the use of wine, and used it Himself in the first part of His ministry, but that towards the end He gradually advanced in His views, and so finally in the institution of the Holy Communion He separated the fruit of the vine, once for all, from a common to a sacred use, by coupling it with the sacrament of His body and blood. In doing this, it is insisted He did not go back on Himself, but only rose to a higher plane, as His disciples were able to bear it. Moreover, these wiseacres also impudently and profanely say, that though Christ gave His sanction to wine-drinking in His day, if He had known the evils that would afterwards follow, He would have taken a different course.\* He taught much that suited His age, and indeed all ages, but His teaching and example are not to be taken as an absolute rule for all time! This is the substratum of this modern philosophy, which some of the bolder ones follow out to its last results. It is boldly proclaimed from the pulpit and heralded from the rostrum, and published broadcast over the land, that Christ's example is not an example for our day. The age is beyond His teaching and practice. The times are wiser than He! It is time this outrageous infidelity were spoken out against. But who has courage to speak his sentiments? In some quarters, at least, it would incite persecution to vindicate the truth on this question. Is there not too often a disposition to compromise conviction, and so make friends with errorists and fanatics? To insinuate that Christ's teaching and example are not of universal significance and for all time, is to make a direct thrust at the foundations

\* The same argument is used on the subject of slavery.

of the Christian faith. This is that spirit of anti-Christ which has no real love for the truth, but which constantly seeks to pervert the Gospel. The command of the Apostle: "Add to your faith virtue, to virtue knowledge, to knowledge temperance," etc., is prostituted to mean: "Begin with teetotalism, and,—no matter, if you leave faith out altogether." In the hands of this species of fanaticism the Holy Communion is disparaged; wine under any form is come to be looked upon and regarded with a degree of abomination; and thus the sacrament of the altar, the innermost sanctuary of the whole Christian worship, is come to be approached by not a few with a feeling akin to that of him who voluntarily commits sin. Some actually refuse to participate in wine, because they have been schooled to believe the element itself to be evil! This sentiment is growing. The number who refuse the wine because they will not be tempted of evil, is on the increase. In the first centuries of the Christian era, this same species of fanatical rationalism was found abroad in the Christian Church. Some, under the pretence of temperance, substituted water in the Sacrament. These were a class of Ebionites who denied the divinity of Christ, and were guilty also of other crude heresies. Some also substituted milk for wine; some honey and water; some heretics also substituted pulse for bread, and added cheese! Some in their fanatical zeal abjured the Church also, as an unnecessary incumbrance. But the fathers of the Church denounced and excluded these fanatical heretics, maintaining that "our Lord instituted the Sacrament with wine, and drank wine at His common table after His resurrection, to prevent the budding of this wicked heresy."\*

There is a wide difference between fermented and distilled liquors. The former, in their pure state, are not only useful and healthful used in moderation, but they do not cultivate, as a rule, that morbid appetite for strong drink so common among those who habituate themselves for a time to the use of distilled liquors, especially of such as are drugged. This latter class is

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\* Bingham, *Antiq.* Book xv. ch. ii. sec. 5.

not only unfit for use as a regular drink, but it is sure to vitiate the taste, cultivate a strong morbid appetite, and bring speedy and inevitable ruin. The Scripture knows nothing of distilled liquors. Their virtue is their medicinal character. The wine of the Bible, in its unadulterated state, had but a small quantity of alcohol in it, and is commended again and again as among the good gifts of God. If wine were in itself evil, if teetotalism truly represented the letter or the spirit of the Gospel, Christ would never have associated wine with the holiest service in which man can engage in this world, nor would He have tolerated fermented bread, but He would have condemned both in unmeasured terms.

Intemperance is widespread, and on the increase. This is owing largely to the fact that the liquors in our time are almost all adulterated. Much that is sold and consumed is almost entirely made up of drugs of various sorts, and labelled as the pure article. The impure kinds create a morbid appetite much faster than the pure, and do their work of destruction much more speedily. But this is no excuse for the sin. Drunkenness is a sin, just as broad and as deep as other sins. Stealing is a wrong done to him who steals, to him of whom the thing is stolen, and a wrong done against God. So with lying, and swearing, and adultery. Drunkenness belongs to the same class of sins. It is a sin by and against the individual who gets drunk, a wrong done to any and all with whom he comes into relation, and a violation of God's law. Drunkenness condemns, it damns. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor *drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. vi. 9, 10). The so-called temperance movements wrong the drunkard, and the community, and make the word of God of none effect with their traditions, because they virtually ignore the drunkard's sin, condone his crime against himself, his fellow, and his God, and weep over him as if he were only and always the child of misfortune, whose sad state was to be traced entirely to another's door. The rum-seller sins. Of

that there is no doubt. But that does not clear the drunkard of his sin. He is just as much a sinner as the thief, the liar, the murderer, and God's word so declares. But teetotalism puts the blame on the drink, where it does not belong, and clears the drunkard who is guilty. Why not clear the thief on the same principle, for temptation is thrown in his way? And the adulterer? and the murderer? and the liar? Who taught these reformers to weep over one class of sinners, to ignore their crimes, and to insist on the uncompromising judgments of the law to be visited on another class and another, which God's word places side by side with the drunkard? The drunkard is a criminal as much so as other classes of sinners. Here it is seen again how unreliable these new teachers are. They wrest the word of the Scriptures to clear the guilty. Blind guides.

True temperance begins with faith in Christ, the Son of God. Christianity is the true ground of sound morality, of correct living. Here man must be rooted and grounded to save soul and body together, and no other reform movement can hope to succeed.

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ART. IV.—THE FOURTH ARTICLE OF THE CREED, AND  
THE FORTY-FOURTH QUESTION OF THE  
CATECHISM.

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BY REV. JOHN I. SWANDER, A. M., LATROBE, PA.

THE fourth article of the Creed was the last to take full form in the Ecumenical Confession of Christendom. Yet, if the article was late in its birth, it was, nevertheless, early in its conception. The twilight prophecy of a coming Conqueror tinged the dark horizon of an antediluvian world, and edged, with silver hue, the lowering clouds of a patriarchal age. The first arrow of prophecy was aimed with unerring certainty at the serpent's head. Gen. iii. 15. The fulfilment of this involved the negative part of man's deliverance from the curse. David breathed in the spirit of this primitive promise and ex-

pressed his hope of emancipation from the dominion of death. Ps. xiv. The prophetic part of David's partially unconscious utterance was fulfilled by Christ's descent into the realms of death, and the consequent resurrection of His body from the grave. Peter was, therefore, able, under the baptism of Pentecost, to draw more meaning from David's language than what was really clear and distinct in the inspired faith of the royal Psalmist, at the time of its poetic utterance. Neither did St. Peter, the disciple so susceptible of divine impressions, embrace this great truth at once in all its plenary significance. He continued to advance beyond himself and his former position, not leaving truth behind, but taking it with him into higher form, or rather was himself carried forward by its objective power, until his higher inspiration and deeper penetration could see David's Lord and Son invade the kingdom of the dead and proclaim to the "spirits in prison" His power to hold the "keys of hell and of death." Thus did the article start in the dawn of history and move forward in the central aisle of the ages, speaking in each subsequent utterance with a voice more distinct and clear, until it finally appeared to complement the family circle of the Creed, and fill a void which otherwise would have been painful and unsatisfactory to all the earnest inquiries of Christian philosophy and reasonable yearnings of an intelligent faith.

It is, therefore, claimed first of all, that the article under consideration was not joined mechanically to the Creed, but grew organically out of its common principle of life. The living light of God's presence does not shine into the mediatorial bush from without, but out from within. This is the reason why the bush is not consumed. Christianity, starting in Christ the absolute, personal Truth, and flowing forth from this perennial fountain as a system of organic powers, involves, not only the primary elements of doctrine, but also the necessity of doctrinal evolution. No given or accepted tenet of our holy Catholic faith is a truth because the Church confesses it, or the Pope proclaims it such, but because it is a verity in the essential constitution of things. As such, it appears in the



Bible by an authority behind the canonical throne, and crops out in the Creed as a leaf of the tree for the healing of the nations. The 4th article may be regarded as a leaf possessing more than ordinary healing virtue, growing from the Tree of Life as it stands in paradise to demonstrate the marvellous powers of His infallible antidote for sin and death.

The death of Christ, in the full scope of its meaning, when considered in its proper relation to the constitution of His person, must ever be regarded as a factor of central significance in the system of His mediatorial activities. No future developments in the objective continuity of the gospel; no new discovery in the field of exegetics; no startling achievements in the sphere of theological science; no latter-day confession of faith, can ever change the key-note of the sweetest, yet most plaintive music ever chanted to the ears of a truly Christological orthodoxy. Yet there is a way to make Mount Calvary appear unproportionately small by ignoring the deep valley of its shadow. Christ's death did not end when He gave up the ghost; by dying He only entered into death that He might pass under its most absolute dominion. It was this voluntary subjection to its pains and powers that extracted its sting and removed the curse. In this sense, by death the Redeemer put death to death. In this the individual Jesus prevailed because He was the personal Christ. It was the incarnate mystery of Bethlehem that moved on through the realities of the Cross to explore the lowest sphere, and taste the ripest fruit of the curse. It is, therefore, to Christ's person, rather than His death, and to His death, rather than His dying, that we are indebted for our deliverance from all the power of the devil. To bruise the serpent's head with permanent effect, the Prince of Life must needs have entered the serpent's head-quarters. These were in the domain of death (*Todtenreich*). Christ invaded this kingdom of the dead and unfurled the banner of His sovereignty in the capital of the empire. His dying upon the cross was a storming of the outposts and a mounting of the ramparts, but His "descent into hades" was a capturing of the Satanic citadel where the prince of darkness and death had

enthroned himself for ages amidst the trophies of his own unjust usurpation.

According to this view of the subject before us, it appears as an almost unpardonable infidelity to deny the article under consideration its proper place and meaning in the Creed. Yet this is virtually and in a great degree formally done by the reigning spirit of our most popular theology. A seemingly concerted silence upon this point awakens our commiseration for much of the theology of the popular pulpit. The same defect is predicable of many of the books and much of the current literature of standard religious periodicals. "Bodies of Divinity," "Systems of Theology," "Practical Expositions," and "Popular Commentaries," bear the ear-marks of the schools in which they were reared, and of which they are sadly and significantly exponential. Casting our eye over our limited, yet much appreciated library, we behold something less than "a thousand bucklers, all shields of mighty men;" and among these we admire for the sake of contrast, the amusing appendages of theological warfare collected in our little "armory." With reverence for the past and respect for the dead, we reach up and remove a single "buckler" from its peg, open it out before us, and find it labeled "*The Knowledge of God Objectively Considered.*"\* We examine its contents in search of its theological position. We find, just what we expected from our limited knowledge of the school that gave birth to the book, many pages occupied with an elaborate dissertation on the "Humiliation of Christ," but no proper recognition of the distinct, yet inseparable, "descent into hell." We close the book, and placing it back upon the shelf of the library, we feel like asking pardon for the solemn levity of our intention to re-label it from our own stand-point, and acting upon the advice of Pope to

"Laugh when we must; be candid when we can;  
But vindicate the ways of God to man."

The book above referred to is not unique in the particular

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\* By Robert J. Breckenridge, D. D., LL. D.

defect which has served to introduce it to this passing notice. It is only a sample of the great bulk and bundle of "divinity" manufactured out of similar material and less skill than was possessed and practiced by the late Professor of Theology at Danville, Kentucky. The doctrine of the descent into hell is too generally slighted. Its claim to a place in the Creed is denied; and when permitted to occupy its place in the outer court of the "formula," it is not so much the upgushing of a warm sympathy as the compliment of a cold toleration that extends to it the hand of heartless fellowship. The "hades" of the Creed receives the greetings of only a negative faith and affection, because it is commonly regarded as a mere negative echo from the imaginary regions of eternal silence. There is no use for "Hades" in constructing a "plan" of redemption. It is not popularly regarded as having any positive contents, except perhaps a sulphurous odor detected by the sensitive olfactories of mere sentimentalism. That which should be the head of a corner in the Redeemer's work, is virtually rejected. Rationalism rejects it for the same reason that it rejects the Creed as a whole. There is, however, this difference:—the other articles can be accepted in a sense that renders it possible and proper for them to be judged by the competent court of human reason, but this one, not being so convertible into a nose of wax, must either be apprehended by faith, violently torn from its historical connection, frittered away into negative emptiness, or rejected altogether. Honest rationalism rejects it in toto. False faith tries to gulp it down in a fragmentary way and chokes to death in the attempt. A reasonable faith apprehends it in its proper relation to the whole supernatural system in which it is organically comprehended. In the want of such faith, the article is either eliminated as to its form, or eviscerated as to its possible contents.

How different from this is the apprehension of the great mystery of godliness. The historical panorama of its successive and inseparable scenes, linked together by a common idea, passes continually across the gospel stage, in front of the audience of fallen humanity, revealing a supernatural power,

for the very purpose of creating and sustaining a supernatural organ, through which, alone, its proportions can be surveyed, its beauties admired, and its wonders adored. Such an exhibition leaves neither legitimate room nor relish for the side-show of disjointed abstractions. Faith cannot feast upon the husks of separation. If legitimately begotten, it will seek a comprehensive view of all the organic sections in the past, present, and future of the one progressive mystery. It can just as well expunge the promise of Heaven from the end of the Creed as to exclude hell from the middle. In the singleness of its eye, it sees the incarnate Redeemer coming "from Edom, with dyed garments from Bozrah," and "in the greatness of His strength" descending into hades for the accomplishment of a purpose belonging of necessity to the whole system of mediatorial agencies and achievements, that start in His person and flow on with the current of His perennial life, ever adding conquest unto conquest, "according to the power whereby He is able to subdue all things unto Himself." Such faith does not hear the dying Redeemer say: "The work of redemption is finished," but sees Him pass on through the gate of death to complete His victory over him "who had the power of death, that is the devil, in order to deliver them, who, through fear of death, were all their lifetime subject to bondage." Having followed Christ to this point in His mediatorial history and having witnessed the accomplishment of this purpose in His mediatorial work, faith exultingly sees the consequent lifting up of the everlasting doors to make way for His entrance into mediatorial glory. Thus did Christ get possession of the keys of death and hell. He did not merely pass through death to the door of hell and take the key from the door on the outside, but He entered into the inner court of its most awful reality, and wrested the keys from the grasp of the monarch upon the throne of his power. Thus "He overcame the sharpness of death," making it possible to open the kingdom of heaven to all believers.

What a world of wonder confronts us in the "three days" of transition from the cross to the Resurrection in its outward full-

ness and form ! What a sublime mystery ! The Redeemer was actually and really dead ; yet while dead the "law of the Spirit of life in Christ Jesus" was battling to make us "free from the law of sin and death." What a conflict with principalities and powers ! What a victory without a parallel ! A dead Jesus had more commanding power and influence over the surrounding elements of His abode than had a living Jonah when he "cried out of the belly of hell." Jonah implored the Powers above, but a greater than Jonah imprisoned the powers beneath. Jonah prayed for his own deliverance ; Jesus "preached to the spirits in prison." His preaching was not an oral proclamation of a power beyond Himself, but an obvious demonstration of a power within Himself. The sermon in hades, on that last significant Sabbath of Judaism, was nothing more nor less than the consequent effect of His personal presence in the dark domain of death. Its silent eloquence told powerfully in breaking the manacles of captivity for the pious dead. Neither were its immediate influences and effects confined to the abode of imprisoned spirits. "The graves were opened, and many of the bodies of the saints which slept arose and came out of the graves after His resurrection." Matt. xxvii. 52. This was the immediate effect and natural result of the descent into hades. What an authentication of its own prophecy that all "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." Isaiah xxv. 10.

According to the above, the descent into hades was more than a post-mortem passivity ; more than a waiting for the scheduled hour of prophecy, as one might be obliged to tarry for a homeward train to bring him back into a world of actual existence and a sphere of active reality ; more than the mere abiding in the embrace of death until the reflux tide of His eventful history carried Him up the same stream that He had descended in the swelling current of His passion. The philosophy of intelligent faith has no fellowship with the postulates of such negative emptiness. Christ did not enter "the valley of the shadow of death" because there was no other way to

cross its mystic realms; and when He entered, it was not for the mere purpose of fleeing hurriedly from the sorrows of the cross to the victory of His resurrection, as one might be supposed to pass over a barren, unproductive waste of space, from a stormy latitude of affliction to a salubrious clime of health, happiness, and honor. Christ went into hell in a positive way and came out with the accomplishment of the positive purpose for which He entered. He passed, in a voluntary way, under the powers of death, exhausting its strength and extracting its sting, until it had no more dominion over Him, when He, with more than Samsonian strength, plucked up and carried away the gates from the city of the dead!

Under this view, the Resurrection of Christ appears as a *fruit*, rather than the actual achievement of His victory.\* He "abolished death" and *therefore* brought life and immortality to light in the glorious sunrise of the Resurrection. The strong man was bound by a stronger than he, and the armor in which he trusted was taken away, and there remained, *therefore*, no power to dispute His triumphal march from the field of conflict. It was this victory over the head, and at the head-quarters of sin and Satanic authority that caused the consequent cure of the Redeemer's wounded heel;—the "body of sin" was destroyed and, *therefore*, the body of Christ was re-animated. Christ had "life in Himself," and "power to take it again," after He had laid it down. His mission in hades having been accomplished, the grave had no power to retain Him a single instant; the resurrection was the "necessary result"† of what passed on before—it was the opening of the bulb and the blooming of the flower of immortality.

\* We have no disposition to differ with the 45th Question of the Heidelberg Catechism. "By His resurrection he hath overcome (vanquished) death." When the 44th Question is permitted to carry its obvious meaning forward into its proper historical position, there will be no necessity for the 45th Question to reach back and supply a demand that should be met in a less arbitrary way. In the resurrection of Christ's body from the grave, there is a revelation of His victory, and an outward confirmation of what passed incipiently before. "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." Col. i. 15.

† Dr. Nevins' Sermon on "Jesus and the Resurrection," in "Mercersburg Review," pages 181 and 185, 1861.

This we call organic redemption. The apprehension of it, in its own proper character, brings into view the divine philosophy of the Christian system. Holding its proper place in this system, the death of Christ is more than a passive examination; it is a bruising of the serpent's head upon the Cross, a paralyzing of the serpent in hades; and a shocking of the entire system of Satan's empire, until the sceptre naturally fell from his palsied hand forever. Thus the Resurrection, following in its own order, instead of appearing as the completion of a mechanical prodigy, or colossal stride across a yawning chasm, fixing an outward seal to the Redeemer's Messianic claims, is the most natural and consequential mystery; and at the same time the most productive of all movements in the line of the world's history—the bringing out of the grave of one, who was really dead, the firmest foundation for Christian faith and the finest philosophy for the legitimate aspirations of Christian hope.

The necessity for such an organic and historical redemption is constitutionally in the nature of humanity as fallen. Man could not be redeemed by all the power of Omnipotence combined with all the pity of Infinite Benevolence exerted in an abstract way; neither could humanity be fully redeemed before death. The severity of infinite mercy drove man from the tree of life; otherwise he would have eaten and lived forever in the bonds of his own iniquity. Gen. iii. 22. The law of grace "appointed unto men once to die;" not that death was intended to be a part of his redemption, but a condition of his being, which affords the occasion for the final struggle between organic grace and organic sin. This was not only true of Christ, the generic man, in His relation to the race; it is equally true of each individual Christian in his relation to his own inbred depravity. Here we stand and admire one feature of the "wisdom of God in a mystery." Christianity is answerable both to the wants of human nature and the nature of human wants. This answerableness consists in the constitutional possibility of the remedy following concretely in the current of the malady. "*Where sin abounded, grace did much*



more abound." Both start respectively in their generic heads, and flow on by the law of history until they reach the kingdom of the dead, when "mortality is swallowed up of life."

The fact, nature and purpose of the descent into hades once settled, there will be no further occasion for the old controversy between theologians as to where Christ's glorification began. The cardinal turning-point will be too obvious for intelligent dispute. The "three days" must be regarded as a transition period. To fix the beginning of the glorification in the Resurrection of His body would be to withhold the laurels after they had been won; to locate the beginning of the exaltation and glorification in the instant immediately after the Redeemer had given up the ghost, would be to crown the victor before the battle had been fully gained.\* This last postulate involves also the unnatural order and consequent impossibility of "leading captivity captive" before it had been really captured. The capturing was completed in "the lower parts of the earth." Eph. iv. 9. Then "upward our humanity triumphant passed the crystal ports of light." The descent into hades, with the purpose primarily involved therein, belongs, therefore, to the downward current rather than the rising tide of Christ's mediatorial history. It was the last significant movement in the mournful drama of His humiliation.

We are not to suppose, however, that this last was more humiliating than any preceding factor in the Redeemer's fruitful history of suffering and shame. In fact, no given section of His life previous to His resurrection, was essentially in deeper humiliation than another. We mention the reproach of the thorn-crown, and magnify the ignominy connected with the manner of His death, when the only act of condescension ever performed, and the only humiliation ever submitted to by the Son of God was the assumption of human nature; and even this involved no humiliation *per se*. God could have borne His own image without any reflection of dishonor upon the

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\* This point is fully discussed by Dr. Ebrard in the II. Vol. of his *Dogmatic Theology*, § 419.

divine majesty of His person. But the image had been marred by the incorporate presence of a property not essential to the substance of humanity. This foreign element of sin rendered the mystery of the assumption a humiliation *by accident*. This one *act* of humiliation on the part of the Son of God, when He, in the "fullness of the time," was "made under the law," "once for all," involved all the subsequent *forms* of humiliation to which He voluntarily submitted. Although not yet actualized in the order of time, it was in the mystery of the assumption that the Son of God "humbled Himself unto death, even the death of the Cross." When He assumed our fallen nature, He, of organic necessity, assumed its generic responsibility before the law, and consequent sufferings under the curse; and when He died upon the Cross and descended into hades, it was but a final payment of the penalty previously nominated in the bond. In this sense He was "slain from the foundation of the world." What world? The world to come—already come—and still coming in the mystery of the Holy Catholic Church, as a supernatural order of objective "grace and truth," centering in the adorable person of Him who is the Foundation and Head of the whole creation of God. Rev. iii. 14.

The *person* of Christ is, therefore, the central idea and factor of the atonement. Because He *is* the Prince of Life, He was able to hurl the javelin of death into the very heart of death, and thus dethrone the personal monster who had gorged himself with the blood of millions. The logic of any other theory of redemption has its premises and conclusions in the narrow compass of sacred nonsense. However plausible they may appear in their respective systems of metaphysical and humanitarian theology, their syllogisms are full of fallacy, and their aphorisms full of emptiness. To make the death of Christ central rather than His person is a blind, and, fortunately, an infeasible attempt to sap the foundation for material to secure the safety of the edifice. The success of this popular theory would defeat the very object of its laudable zeal. Away with the cold and cheerless rays of all such iceberg orthodoxy. No wonder that such theology makes no

proper account of the descent into hades, when it fails to recognize the relative proportions of its antecedent mystery.—the descent into the manger. To apprehend the last clause of the 4th article, the disciple of faith must go back to the beginning of the 3d article of the Creed. The process of solution must start in the “conception by the Holy Ghost.” The proper apprehension of “God manifested in the flesh” will go very far toward a more satisfactory settling of the question of Christ manifested to the “spirits in prison.” St. John i. 14, must be permitted to shed more light upon 1 St. Peter iii. 19, before it can be clearly seen how “Hell herself doth ope her dolorous portals to the gospel’s peering day.”

While the article under consideration has been wrongfully and shamefully bastardized by the arbitrary rulings of incompetent courts, or studiously ignored by the mechanical compilations of humanitarian theology, its legitimacy in the family-circle of the Creed has always been acknowledged by all legitimate and intelligent faith. Many of the deductions of the Fathers, Reformers and most properly orthodox of Christian theologians seem to us illogical and unwarranted; but we owe it, both to them and ourselves, to distinguish between their faith in a mystery, and their opinions concerning it. Much of their exegesis appears ingenious and speculative, and much of their speculation visionary; but, perhaps, they were not such fools as not to know that God once revealed the mystery of human redemption in visions, and that the dream of one age becomes the science of the next. There were giants in those days. Instead of ignoring, as in modern rationalistic style, what they could not understand for themselves, and elucidate to others, they seem to have acted upon the evidently correct and truly rational principle that faith in a Christian mystery is the key to its final solution. How gracefully the child-like faith of such men as Origen, Irenæus, Justin Martyr, Tertullian, and Athanasius bowed before this great mystery; and how earnestly the great master-minds of all ages have struggled to apprehend, in a scientific way, its proper import and bearing upon the whole system of human redemption. If the unex-

plored wealth of "Beulah's" fertile "valley" is yet, to a great extent, behind the sombrous "shadow of death," it has not been for any want of earnest research, and anxious effort, on the part of positive theology and Christian science to develop its resources and utilize its productions. If the history of its attempted explorations is remarkable for its diversity of views, as well as clashing contradictions, we must remember that there is unity in diversity, and that contradictions among men are congruities with God.

Perhaps, however, there is not as much divergency of opinion concerning the 4th article of the Creed as there is in different interpretations of 1 Peter iii. 19, and other correlative passages of Scripture that seemingly bear upon the question of an intermediate state. The following may be mentioned as a few of the distinct positions, held by different commentators, theologians and representatives of various schools and tendencies, and noted for the sake of morbid amusement, as the subject has passed under the narrow range of our limited observation :—

1. The whole idea of "hades" is a relict of superstition, a creature of the imagination, and foreign to the rational conceptions of all sound theology.\*
2. It belongs to the fullness of abnormal human history under the curse, and consequently to the completeness of historical redemption from the curse.†
3. Hades is a suspension of human being.
4. It is a condition of human being.
5. It is a place of human being.
6. It is both a condition and place.
7. Its inhabitants are conscious.
8. It has two departments.
9. Our Saviour had reference to it, under this view, in the parable of the rich man and Lazarus.
10. Christ never entered hades or hell in any sense.
11. He entered it before His death.
12. He entered after death.
13. He entered as to His body.
14. His soul entered hades.
15. Both as to soul and body.
16. He entered as to His hu-

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\* This may be regarded as the general utterance of theological sentimentality.

† This thesis is the property of *Positive Theology*, as advocated by the "Mercersburg Review" and the school of philosophy it represents.

manity. 17. As to His divinity. 18. He entered in the two-foldness of His nature. 19. He entered in triumph. 20. He entered bound by the cords of death, and came out in triumph. 21. Christ entered the "Paradise" of hades. 22. He entered the "Gehenna" of hades. 23. He entered the general state of the dead without special reference to any moral condition or local department. 24. While there, Christ was passive. 25. He was active. 26. His activity took the form of preaching. 27. Christ did not preach in hades, but "in the days of Noah, while the ark was a preparing." 28. He "preached" by the apostles after His resurrection. 29. He preached in hades. 30. He preached in a body which he took temporarily for that purpose. 31. He preached "by the spirit." 32. He preached by the human spirit (soul). 33. He preached by the divine Spirit (Holy Ghost). 34. He preached in the Messianic spirit. 35. He preached to vindicate His unsullied majesty. 36. He preached for revenge upon the devils. 37. He preached to "avenge His own elect." 38. He preached to confirm the death-sentence upon the reprobate dead. 39. He preached to sound the bugle-notes of His victory into the eager ears of the pious patriarchs. 40. In preaching, Christ offered pardon to all who had repented "in the days of Noah," after the ark of mercy had been shut against them. 41. He preached to offer pardon and salvation to all who would *then* repent. 42. Under Christ's preaching, some repented. 43. There is no repentance in the intermediate state or place. 44. To admit the existence of an intermediate state or place is to concede the correctness of the Roman purgatorial theory. 45. It is no purgatory, but a second place of probation for all who die without repentance. 46. It is the development sphere of deceased infants, and the gospel age for the heathen.\*

The above specimens of divergent deductions from a single given point in the whole compass of revealed truth and field of

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\*This doctrine of conversion and salvation in an intermediate state, for the heathen and non-believing here, is boldly advocated by Dr. Ebrard in his *Dogmatic Theology*, § 376.

theological science, present a view, under which there appears no flattering prospect of an early ecclesiastical millennium, unless, indeed, a mutual admiration of opposites should prove to be "the shadow of better things to come." This consciousness of disconsolate division, and a consequent attempt to discover some sovereign balm, is now the intermediate state of Protestant Christendom. The Evangelical Alliance is popularly claimed to be the great physician from Gilead. We love to record our respect for the piety, intelligence and zeal of that "number of men," who occasionally assemble to demonstrate to the wicked world of sect and schism how far they can differ without a quarrel, and how nearly they can unite without any positive ground of agreement. But, with all our respect for their ornamental characters, we expect very little, in a positive and permanent form, from the most successful operation of their inadequate contrivances. They may, indeed, help to mature the crisis, but can never meet it, with a reasonable hope of bringing down Philistia's haughty champion with such incommensurate armor. It is claimed, that there is already an agreement in the essentials of the Christian religion. But there is not even a mutual understanding as to what *are* essentials. Until this question is met with something like a candor corresponding with its fundamental importance, all demonstrations of apparent progress in the way of ecclesiastical unification will amount to nothing more than the commemoration of sham battles and the celebration of imaginary victories. Such was, in our judgment, no small part of the entertainment at the Alliance recently convened in the metropolis of the New World. "The wolf and the lamb, the leopard and the kid, the calf and the young lion," dwelt together for about ten days upon the negative side of all questions so ably discussed and so charitably disposed of by that unsurpassed convocation of scholars and divines, yet the doings of that assembly did not, and its continuance from that stand-point will not, fill the aching void of our ever earnest and progressive Protestantism. The same future historian, whose impartial pen will make a record of its Christian spirit and commendable zeal, will also

chronicle the cause of its limited results in permanent good. It lacked positiveness and self-abnegative inquiry after first principles. Such inquiry, if honest, earnest and thorough, involves controversy no less dignified and Christian, but more searching and exhaustive than the most popular portion of the proceedings in the New York Alliance. Less of the complimentary and more of the controversial would have resulted in the more legitimate hope of ultimate permanent good on positive ground. In the absence of such controversial ingredients, the Alliance appears remarkable, especially when we remember that its predominant elements were the regular ecclesiastical descendants of a more uncompromising ancestry,\* who according to Butler's humorous lines, were rather disposed to

"Decide all controversy by  
Infallible artillery;  
And prove their doctrines orthodox,  
By apostolic blows and knocks."

The Alliance seemed to have but little faith in "apostolic blows." The majority of its members had seen the folly of the awful conflict between truth and error. It is no part of their Christian heroism to contend for the faith, even though the Creed should be emptied of all its positive contents. The faith of earnest minds may battle hard, and struggle on to apprehend the concrete truth in its historical sense, but such questions as "the descent into hades," and others of equal interest and positive importance will not be permitted to disturb the harmony, and interrupt the dreams of the *World's Evangelical Alliance*, as long as its leading spirits can discuss the more momentous problems of pulpit courtesies, and dissect the development theory of Darwin's monkey†

Of course, the Alliance repeated the Creed quite frequently during its recent sessions; but was it not, in great part, in the way of cold compliment? Or, admitting that it was re-

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\* We think of the triangular religion: feud between Episcopalians, Presbyterians, and Independents, under Charles the Second of England.

† The consideration of these topics occupied a large portion of one day in the early part of the session.



peated with full, hearty consent to its historical meaning on the part of those who are in full sympathy with the old Ecumenical symbol, and an unqualified ratification of its orthodoxy by all the rest, is it not strange that no one's sense of the æsthetic was wounded by the consistent silence of those whose plan of salvation\* required them to break pace with the sweetest music of Chrisdendom, and climb around some other way to avoid "the descent into hades." While one part of the assembly is presumed to have repeated the Creed in its true historical order, the other part would spring across the chasm to shake hands upon the other side, and then join again in the popular chorus of "one Lord," "one faith," and "one baptism," with a sort of tacit assent that it made but little difference whether our "one Lord," by His one bloody "baptism," had, or had not, descended into the kingdom of the dead to bring life and immortality to light in the glorious gospel of His resurrection, that our one subjective faith might not be in vain.

In full view of this disconsolate disjointedness in the doctrinal theories and practical workings of our most earnest and popular piety, it gives us great relief to know that, after all, subjective faith is something different from both objective truth and objectionable plans. The edifice of sincere piety, with neither the element of organic unity nor proportion in its mechanical parts, when built upon the "*Foundation-stone in Zion*," will be saved as by fire, while the hay and stubble of theological negatives and erroneous positives will only add so much combustible material to the moral conflagration by which every man's work shall be tried of what sort it is.

Even the Heidelberg Catechism will exhibit its relative merits to a better advantage, according as its claims for respect and admiration are based upon the prevailing unction of its earnest, practical spirit, rather than its doctrinal scheme, however favorably that may compare with anything in the wide world of confessionalism. It is now nearly a quarter of a century since the most ardent admirer and able expounder of

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\* We have before us the "Book of Discipline" for the M. E. Church. It contains a part of the Creed, but the Creed has no "hades."

the Catechism placed upon record his "regret" at the "turn" given (Q. 44) to the clause in the fourth article, *He descended into hell*; where the authority of Calvin is followed, in giving the words a significance which is good in its own nature, but, at the same time, *notoriously at war* with the historical sense of the clause itself.\* Ten years ago, this same venerable *Nestor* of Reformed theologians, with the fellow-members appointed by the mother Synod of the Reformed Church in the United States to prepare a critical edition of the Catechism, published their work by the authority of Synod, together with an historical introduction † of the same, in which occurs the following: "We will not say that even this (the Catechism) is fully answerable, in all respects, to the genius of the Creed, or that the Creed finds in it everywhere its natural sense and right exposition. We can easily enough see, that a theological interest is allowed at times to bend the symbol from its true course; as in the arbitrary gloss, for example, on the descent into hades adopted in the 44th Question from Calvin."

Upon the above, we remark, that we "regret" not only the "turn" given to the 4th article of the Creed in the 44th Question of the Catechism, but also the inability of the Reformed Church, in this more advanced age, to give the answer a counterturn, and bring its evident meaning back to its proper historical moorings. At the risk of being regarded presumptuously arrogant and radical, we are almost tempted to say, in a somewhat suppressed undertone of cautious candor, that the Catechism is *not* "fully answerable, in all respects, to the genius of the Creed." And if (as the committee asserts, and as the Synod declares by its act of endorsement) the descent into hades is covered with "arbitrary gloss," why not remove the gloss and reveal the truth. If a "theological interest" was once "allowed to bend the symbol from its *true* course," it will

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\* Introduction to Williard's Ursinus.

† The old Synod endorsed this criticism upon the Catechism when in session at Lancaster, 1864. It adopted the final report, in which occurs the following: "The historical introduction is a masterly reproduction, . . . and may be regarded as a grand key to its proper theological genius."

certainly not be regarded as treasonable now to express a wish, or even make a lawful attempt, "to bend the symbol from its *false* course. We read in the "lively stones" of our recently erected *Tercentenary Monument* about the Creed being the "central idea," "ruling principle," and "animating soul" of the Catechism. Very good! Let all the people say, Amen! But then the consistency of all the people will say, that this "ruling principle" ought to be permitted to rule out of the body and off the surface all such "arbitrary gloss" as is alleged by the same authority to cling to and cumber it. If not permitted, the prevention itself becomes arbitrary.

We do not regard the turn in the 44th Question as affecting the organic structure of the Confession, but an unfortunate chronic lameness in one of its limbs; of which we would say, with Paul, "let it rather be healed." Our ordination vows bind us to its "confessional system," but not to its arbitrary gloss. For us, the little book is still the chief among ten thousand. Even a defective organism is higher in the scale of being than the perfection of mechanical clock-work. If the beauty of the Heidelberg Catechism is marred by a slip-joint malformation, it is still superlative in loveliness because the possibility and power of re-adjustment are constitutionally present in its own organic structure, whose ideal and essential outlines require and demand that the "whole body be *fitly* joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part." Eph. iv. 16.

We are mindful of the hazardous nature of any suggestion in the direction indicated above. We are also aware, that others have intimated as much, though probably not in this form. Such intimations have been made with caution, but not in cowardice. Caution is proper, but sealed lips is treason against truth. No given age in Church history has been anointed with the oil of infallibility above its fellows. While we reject the preposterous claims of Pope Pius the Ninth, we dispute the infallibilism blindly attributed to the Reformers. We are bound to the past, but not *by* it in such a way as to destroy the lawful freedom of the present, and lawful progress

of the future. More. We are also bound by the concrete law of conservative progression to attempt, in a proper way and at the proper time, the removal of all accumulated rubbish and "arbitrary" obstructions from the channel of historical redemption, that the onflowing life-current "may have free course and be glorified."

Any such change or adjustment, however, in the Catechism as would seem to be demanded by the evidently historical sense of the Creed, can never be brought about by any mere outward ecclesiastical legislation upon the subject; neither would any attempt at prohibitory legislation silence the audible yearnings of deep convictions produced by the holy spirit of legitimate inquiry and progress. The most ridiculous amusement of the age is the silly superfluity of arbitrary legislation in both State and Church, with little knowledge of first principles and organic laws. Neither will controversy of modern style contribute much toward such result. The most of the theological controversy now carried on in this country is little better than childish twaddle. There are a few earnest minds, who seem to have been born a century in advance of their age; the balance are either mocking parrots, or mechanical harpers in the market-places of ancient fossils and modern sensation. This being the case, the polemical axe, though swung with muscle and masterly skill, is seldom laid to the roots of the tree. The branches are sometimes fearfully barked, and the trunk actually slivered in the heat of paper conflicts, while the question in the back-ground is left almost entirely untouched.

What is that question? Answer. *Is Christianity historical?* Does the Church involve a process looking to a higher form of the same principle? Is there not in the very constitution of Christ's kingdom the necessity of organic advance, without advancing beyond the compass of its proper sphere? This is the question of the age. It cannot be popularly ignored forever. It challenges recognition, and will command respect. It offers the only and the same sovereign balm to Rome, Oxford, Princeton and Andover.

It is therefore, not proposed to lay a sacrilegious hand upon

the Catechism, or pay a vandal-visit to the graves of its youthful compilers. It is rather proposed to make their memories more fragrant by viewing them in their true character, and in right relation to their work. The Palatinate Reformers completed nothing in pyramid style, for all time to come; neither were they so insane as to dream that they had forged the fetters that would bind the consciences of all subsequent ages. They rather looked conservatively and correctively upon the past, and progressively upon the future. We honor them by imitating them. We dishonor both them and ourselves by the profession and practice of a blind servility, that would crazily attempt to build its creed upon their coffins, and pin its faith to their shrouds.

This servility, blended with the false freedom of religious individualism, is just what clogs the wheels of positive progress for the Reformed Church in her noble attempts to ascend the rising grade of her legitimate mission. And the trial of her patience will probably be prolonged for some time to come. Her tormentors will neither be reasoned out of false position, nor laughed out of false countenance, as long as they can resort to the *argumentum ad invidiam* mode of warfare, barricade themselves with false alarms, palm off fustian for facts, and minister to the craving appetite of disappointed ambition. Yet the end draweth nigh. For the elect's sake these days shall be shortened. The elements of humanitarianism now incorporated in the Reformed Church will continue to caress the deceitful Delilah of their enamored affection and excited passion, until the scissors of merited emasculation are thrust into their own sanctimonious locks. The spread-eagles of popular sophistry will leave the living organism of historical truth, and gather around the more palatable feast of rationalism undisguised, and the theological atmosphere will be consequently purified by the removal of its rotten carcass. Reason will then be too reasonable to usurp the throne of faith. The organic chain of correlative truths will not be so generally held in the unrighteousness of disjointed fragments. That which God hath exalted to heaven will not be thrust down to hell; neither

will "hell" be torn from its natural position in the ordinations of God, and thrust up to heaven, out of existence, or somewhere else, to meet some other "theological interest." "The faith once delivered to the saints" will be more fairly and fully apprehended in all its parts and proper proportions.

For a full realization of this, our darling dream, there must be a general advance along the entire line of modern Christendom to a more legitimate and advantageous position. No skirmishing party can accomplish the work. The twentieth century of Christian history must throw its centre to the front. Neither wing of God's embannered host can decide the crowning conflict of the coming age. The *branches* must be thrown in the way of ZION's triumphal entrance upon the highway of the Lord's second coming. Blessed will be the age anointed of God to unfurl the one, holy, Catholic banner, before whose superlative majesty the polluted rags of sect and party will flee away. To say, that that great hereafter is close at hand is no prophetic utterance, but an anticipation of probable, if not inevitable history. Four hundred years after Pentecost the 4th article took its proper form in the Creed; and four hundred years after the Reformation it may be allowed its proper meaning in the Reformed symbol, and most Catholic of all subordinate standards within the compass of Catholic or Protestant Christendom. Should this be the case, the four-hundredth anniversary of the Heidelberg Catechism will either be made memorable by the merry music of millennial rejoicings, or celebrated amidst festivities more consistently held, and more convivially enjoyed than the significant ceremonies of its Tercentenary Jubilee.

## ART. VI.—THE TENDENCIES IN MODERN CHRISTIANITY.

BY REV. J. W. SANTER.

“CHRISTIANITY presupposes the fall of man, by transgression, from a state of original holiness and righteousness; a consequent general corruption of human nature, so radical and entire as to render salvation impossible by mere human power; and the dominion of sin unto death in all relations, social, civil, and moral. From this great misery we are delivered by Christ. Hence the Creed does not teach, but assumes the fact of the fall; the presence of the principle of sin; the prevalence of transgression; the reign of death; and the consequent necessity of a Redeemer who is very God and very man. It does not include anything that belongs to the kingdom of evil, the negative side of the world's life, but refers to it only by necessary implication. It includes only the positive side of the world's life,—that supernatural order of objects which counteracts and annuls the fall, supplants and destroys the principle of sin by the principle of life, takes away the guilt of transgression, and transforms death into a glorious Resurrection.”

This fact simply set forth, presents in one view the whole field of human misery as well as its recovery to life. It is becoming the life question of the age, and challenges the earnest attention of every lover of the race, in view of the fact that it has arrayed against it science directed by genius and talent. This simple statement, clearly set forth, is to some extent becoming obsolete, or at least is so held as to become something different from what the statement asserts. There are those who would fain attempt to open the gates and allow the enemy to invade the heritage of the Lord.

It is frequently said that, generally, after a time of civil commotion, such as that through which we have but recently passed, a period of moral and spiritual declension follows, which it will take years to correct and to efface. Such seems



actually to be the fact now. We are cursed now with a race of vampyres in the political world, which is fast sucking the very life-blood of the nation. In high places as in low, we see corruption and this impure state of the national life, comes to the surface in the awful ulcers everywhere apparent. In a great portion of our country, at this present time, a state of society exists bordering on anarchy. The God worshiped now, by the nation in a general way, is the god of Mammon. Robbery and oppression, cheating and plundering, overreaching and fraudulent acts are now the order of the day. Then in the sphere of morality and religion, the very atmosphere is becoming sickening. The very air is impregnated with slander and scandal, and religion and morality seem to be put to the test, are on trial, and it appears as if the powers of the infernal world had been let loose, and are now holding high carnival. It seems that the fact in the quoted statement is wholly disbelieved, that the power of Christianity has lost its hold on men, and is unable to assert power, as in former years, over men and demons. In the face of facts like these, for facts they are, it is becoming to ask seriously and in all candor, what are the tendencies which have set in, and whither will these currents drift and carry us?

God rules in History. Not only does He govern in the heavens, but also on the earth. (Ps. xcvi. 1). Not only over and in His Church, but in the world as well, and His purpose is to bring all into subjection to Him, and make it obedient. He will make the wrath of man to praise Him. But all this by the employment of means and calling into exercise instruments to do His bidding, and to carry out His will. In this view the civil does not lie beyond His control, and there is a sense in which the spiritual and civil are closely related, and will possibly meet as the highest form of good, when God will be all in all. This end will be reached by the Almighty power of God in the sphere of Christianity.

#### THE NATURE AND OBJECT OF CHRISTIANITY.

In the fearful trial to which man was subjected in order to a

free determination of his will, man elected his own will in preference to that of God. Man fell from a "state of original holiness and righteousness," and brought himself into a relation to God, which is one of sin. He is now guilty; he becomes conscious of his guilt, and to hide it he attempts to conceal himself from God. In consequence "we have now a general corruption of human nature, so radical and entire as to render salvation impossible by mere human power." He is now fallen, and in his fall is involved, by some mysterious connection, the whole order below him, for

"Earth felt the wound,  
And nature from her seat, sighing,  
Gave signs of wo, that all was lost."

He is now at enmity with God. But God's purposes are to recover this fallen race, and hence the promise of God in Gen. iii. 15. In this promise is comprehended the future of the race—its hope—its final recovery. There was a yearning for restoration. Man felt that his relation to God was unnatural, and hence the attempts to appease and to satisfy. This restoration was not to be effected by a solemn decree from God, but was to be made a work in the bosom of this fallen life, according to the law of history. Hence, these promises were repeated to the patriarchs, and the hope of future deliverance distinctly and clearly asserted. The same hope of deliverance is held up by the prophets until it completed itself in the Incarnation of His Son. This purpose now, is *one grand idea*, not made up of bits and parts, loosely connected, but *one grand promise-purpose*, expanding itself, unfolding itself, and stretching itself over the ages, always the same purpose, and will do so to the end of time. In this light we may see that Christianity, the end of this ancient promise, is more than a declaration, that it is a power, in every sense divine, in the world, operating for the high and holy purposes before,—the raising this fallen life, and restoring it to its original condition. The restoration could not be effected otherwise. It was felt at the very start of the race, that man was estranged, separated from God, and

that his condition was abnormal, involving death. In truth, this is death, separation, alienation from God; this is loss, is death. Hence the effort towards reconciliation, appeasing the offended Infinite and Eternal, by the offering of sacrifices, and in this way obtaining union with Him, destroying this separation, alienation, and coming into the source whence Life came, and thus live. Life *in* God, death *out* of Him. Now this idea of appeasing, expanded itself; it sought in some fixed way to keep itself before this fallen life, and accordingly we see it take shape in the tabernacle in the offerings and sacrifices, and afterwards in the ordering of the magnificent temple service at Jerusalem. What is to be steadily kept before the mind is the fact, that all along we recognize a power which is divine, and which is vital in the service of the devout worshiper, in which service and by the use of which, the devout worshiper was lifted out of this sinful, accursed order into a higher one, where he was enabled to commune with the Infinite, became joined to that higher world in which eternal life held for his soul. That was by personally, and in this appointed order, sharing in the *substance* of the promise,—it was a looking forward. Though made up of type and shadow, the devout worshiper, in this service, by God's help, could apprehend the very essence of faith, "the *substance* of things hoped for, the *evidence* of things not seen." This whole Old Testament service was looking forward, by faith was apprehending the unseen, laying hold on this Divine power from God, "as the power of God and the wisdom of God." It must be clearly held, that the restoration of this fallen life proceeded only by the power of God, and that in connection with the means He procured and ordered. The means employed were Divine, and by faith, the unseen hand of the Lord of Life is clearly seen joining itself mystically to man, and raising him up from the degradation into which, by sin, he had been plunged. It is a Divine power, and man is never left to himself to work out his own salvation, but always with this force assisting. Then, too, this scheme from God for man's restoration is but *one*; and this of type and shadow was to be taken up into a higher form—the type was to give way

to the reality, the shadow to the substance, and the true life, shadowed forth, was to appear. But ere this came, a long period of tutelage had to intervene,—an earnest and solemn preparation had to be made, before the fulness of time was to come in. It was when the Word was made flesh, that aged Simeon could say, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." The rays of light faded when the full glory of the Sun of Righteousness appeared. Now the hoped-for Redeemer is here,—the Mediator between God and man was constituted, the substance of the promise, towards which the ancient Jew so devoutly looked. This one scheme reveals the true Lamb of God, the true blood which cleanseth from sin. The substance is here, and this power, in the divine Redeemer, now joins itself to man, to the race, by bonds indissoluble. Redemption does not take place beyond this substance, but rather this power in union with this human life to be saved, joining itself with it, that thus constituted, sin might be counter-worked, defeated and destroyed, and this fallen nature restored and saved. It is still a Divine power, the same which had been promised to our first parents, now having become real in the person of the Incarnate Redeemer, where the Divine and human are forever united. This power, on which the regeneration of this life of ours depends, is in the world, and is the Life of the Undying Christ, having unfolded itself in the ages past, in shadow and type, but now in His Body, wherein is fulness. As God from the first chose from the nations of the earth a family in that of Abraham, to which He committed this Divine power for the regeneration of the race, so now, "the Son of God, from the beginning to the end of the world, gathers, defends and preserves to Himself, by His Spirit and Word, out of the whole human race, a Church chosen to everlasting life, agreeing in true faith," where He is ever present to the end of the world. In this order the unfolding of this Divine life is carried on, until it reaches completion, when the militant shall become triumphant. It is the development of the Divine, and is legitimate, according to the law of life, so that there is no running out, or

losing itself in some other form, distinct and separate from the original. That is, in the Old Testament process of unfolding, there is nothing in the history of the scheme which originally was not comprehended in it. And this is true in the New Testament order, that there is no addition, nor subtraction, but the whole grows from the Divine radix, as the source, comprehending the whole. Rev. xxii. 18, 19. This is true of all life. In the acorn is comprehended the future oak, and no one would say that the tree, in its development received additions from beyond it, but the whole is the result of a force or power originally in the seed. This Divine power, according to this idea, never can run out, neither can it develop into anything else. In other words, Christianity can never become anything else than this Divine scheme from God for saving men. Besides this, this scheme, this Divine power or life, ever preserves itself. That is seen in the Old Testament history. God always took care of His work. When it was supposed at one time that all had turned against God, and bowed the knee to Baal, the Lord had reserved seven thousand that had not, but continued faithful. So now in the New. When the life in this scheme was threatened by the formidable heresies which arose in the very bosom of the Church, and when at one time the despairing cry arose that the world had turned Arian, the Lord had reserved those that did battle for the right, and at last truth triumphed. It cannot be otherwise. Truth is of God, and is imperishable; so this plan, comprehending this Divine power, preserves itself amidst enemies and foes, seen and unseen. It is Divine, is in the world, the life of the Lord of glory in union with the life of the race, lifting it up and saving it.

Christianity, or this Divine power or force in the world, has a definite object. It meets a fallen life, a fallen humanity, and it meets it as hopelessly fallen. "Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness? Indeed we are, except we are regenerated by the Spirit of God." Heid. Cat. To redeem and save this fallen life, required more than human power. This was felt all

along. It meets us in the sacrifices at the first, is seen in the mythology of ancient nations, indeed in all paganism, everywhere in the heathen world. Our nature to be redeemed, needs more than its own individual resources. By itself, unaided, it cannot develop a Christian life. Hence the help from God, the promise of God to our first parents, and keeping it alive for ages, until the heavens bowed and the true Shekinah was constituted, when the Lord Jesus Christ became incarnate of the Virgin Mary, by the Holy Ghost. In His person heaven and earth are united, Divinity and humanity inseparably joined, and peace forever made. Fallen humanity was to be raised up, this was the object, and was accomplished by joining His Divine power, His life to humanity, and raising the race into a state of salvation, and freeing it from the fearful bondage of sin and of death. This was accomplished by the Lord Jesus Christ, and in Him it is true, "that He is the propitiation for our sins, and not for ours only, but for the sins of the world." In Him the race is saved, redemption is complete and full. In the application of this benefit, however, it limits itself to those who are inserted into this life, "and receive all His benefits by a true faith." The benefit is prepared and at hand in the Lord Jesus Christ, and is now, by faith, to be personally appropriated by the individual in order to life and salvation. This grace now in the world is at hand in an organized form, in which it challenges men, lying in sin, to a renunciation of themselves and the world. "Follow me," is the Divine injunction.

It is the order of the world that blessings come to men, not indiscriminately, but in an order, and by means constituted by a Divine hand as channels conveying them. So our daily bread comes to us. We have a case in point too, in the Government. It confers blessings in and by constituted laws, which demand obedience and submission. So in this case. God does not indiscriminately scatter graces and gifts, but they are comprehended in an order which likewise demands obedience and submission in the bosom of which they are dispensed. In the Acts of the Apostles we read that the reception of the gift of the Holy

Ghost depended on the condition of repentance and baptism. And is not this the promise of God universally, whosoever believeth shall find the love of God in Christ? Believe what, but the very substance itself, that Christ came to suffer and die, and so atone for sin. In our day there evidently has been a going down, and men will seek for and expect God's blessings and favors outside these constituted channels. We know this. And though ministers may pray and thank the Lord, that men may be converted without the use of the Sacraments and may be saved, yet in the face of this it is still true, that ordinarily God requires us to "repent and be baptized," or "to believe and be baptized in order to salvation." The tendency is to ignore and disown grace in the ordinances of God. But the fact is otherwise. What God may or may not do, He gave no authority to any of his ambassadors to annul or dispense with the conditions He affixed. The fact is otherwise and stands in this, that these blessings were comprehended in an organized order, and in it were dispensed to men. This is clear already in the Old Testament economy. One family was called—one people all the way through, to whom the promises were made, and among them we have one tabernacle, and afterwards one temple, with its magnificent and gorgeous service, in and by which, blessings were dispensed to the people. And it continued thus afterwards, not indiscriminately, but in the order of grace springing directly from the Lord Jesus Christ, and held up before us in the Gospels, as the "Kingdom of God;" and in the Epistles as "the Body of the Lord Jesus Christ," "the fulness of Him that filleth all in all." This is the form in which it is present, and challenges men. This Divine power or force, the life of the Lord Jesus Christ, is at hand in this order, and not in the world. It is in the Body of the Lord, "the fulness of Him," where this force is present for the holy purpose, the saving of the souls of men. In it only is fulness; but now this life must be apprehended, must be appropriated, and in order to that, the soul must be brought into a proper relation in which this appropriation may have place. When the fulness of the times had come in, and the Lord Jesus Christ



had become Incarnate, in His person, this Divine power joined itself to that nature to be redeemed, and after His triumphant resurrection and His glorious ascension into heaven, facts in His life evidencing the glorious, everlasting victory of this Incarnate Redeemer, over death and hell, and that now He is alive for evermore, we have immediately in the onward history of this life, the ascension gifts, in the coming of the Holy Ghost—the establishing of the Church, the mystical body of Christ, the home and theatre for the work of the Spirit in the great work of sanctification. Now Protestant Confessions recognize this order, this fact, as one springing directly from the Lord Jesus Christ, and as the form in which resides and dwells this Divine power for the purposes before the Lord. Say about it what you will, this was clearly the idea, and neither did you find that latitudinarianism and that accommodation to the whims and notions of men, and neither did you hear ministers publicly giving thanks, that men might be converted and saved independent of the use of means.

Now in this sphere we find certain facts which are essential, which challenge confidence and trust, which come before us as doctrine, expressing the peculiar life embodied there. We speak of doctrine, and then too of Christian doctrine; these again are summed up in Creeds and Confessions found in the Church. Some are vital; there may be some subordinate and not essential; but doctrine is essential, and the most general and universal form of all, no doubt is found embodied in the Apostles' Creed, the very ground-work of our own excellent Heidelberg Catechism. These articles are fundamental and essential, forming the very soul—the very substance of Christianity itself. Take any one of the Articles and deny it, and who would say that in this denial claim may be laid to this Divine power comprehended in His body? Deny the doctrine of the Father, or of the Son, or any of the Articles pertaining to the Son, or the Holy Ghost, or any of the Articles flowing from the descent of the Spirit, and who would say that taking such a position could be regarded as Christian? It belongs of necessity to this Divine life or power to assert and steadily to

hold these fundamental facts, giving tone to the individual life itself. As these are essential and fundamental, we never have a new Christianity, no new religion, no new power, or force, or life for man's salvation. These doctrines too possess vitality. They are not dead, unmeaning things, but unfold themselves in the consciousness of the Christian Church, so that they are apprehended more clearly in one age than the preceding. This is true of all of them. Who does not know with what industry the Second part of the Creed has been investigated and studied within the last half century, and the magnificent standard works produced as the result? In this view we have a History of Doctrine, admirable works have been prepared in that department, but a history or development strictly in accordance with the idea of all-life. They develop thus, as we see in all history, developing by conflict, contest, controversy; eliminating what does not properly belong to the doctrine, and steadily holding on, with a death grip, to what is true, and what belongs to it as its own proper life. The unfolding is a legitimate, true and normal one, not a running out into something foreign or something spurious, but steadily preserving its own life and maintaining it. In this view no Christian doctrine can develop infidel; that is something different. This is seen in the history of the early Creeds, as the Athanasian, the Nicene. In these we have the full fruiting of the conflict of preceding ages, born as it was by going through heavy conflicts, but the result stands as the glory of the age, in the fixed, formulated doctrines of the ever-blessed and glorious Trinity. Now who will say that these facts are of no force for the individual life? They tell powerfully, and the life under their influence will develop positively, be affected, conditioned by them, and will not be of the sickly, milk and water type, presenting a curious phase of what passes for practical Christianity, specimens of which are at hand on all sides now, having no basis whereon to stand, as fruit of this strange but singular seed, unable to give a reason for the hope that is within.

It must be clear too, that formerly, there was a full and steady recognition of this Divine force or power, and that it

stood above and beyond the order of nature, in the supernatural, and that it was challenging men. Hence the account made of this order all along the course of history and the unyielding tenacity with which this power held on to the doctrines, as the form in which this Divine life expressed itself. There was no uncertain sound uttered then, but ever clear and distinct, and the ring was, "whosoever will be saved, before all things it is necessary that he hold the Catholic faith." No stuff as you hear now of baptizing a person as often as he desires it, "but *one baptism* for the remission of sin." Then the Church knew precisely what was inscribed on her standard, and to this she demanded obedience and submission.

The charge has been made once and again, however, that a different tendency has set in. With material thrift, railroads, telegraphs, another current set in, entirely different. The age for Creeds and Confessions has gone by. Our age outlived them all, and you see now Conventions engaged in doctoring these stubborn things, trying to eliminate the knotty doctrines, and suiting the modern more to the advanced standing of the age and the reason and the understanding. The fact is, the human mind, of our age, does not want to be fettered by Creeds and Confessions. Under these fair heavens, in this land of liberty where we breathe only freedom, who would allow to have a straight jacket, such as these Creeds are, imposed upon his conscience, even though it be to reach the haven of rest in the bosom of the Church triumphant in heaven? That demand is denied and flung to the winds, and in that theory or tendency, every one may push out his own plank, squat on it and paddle for life, on his own hook, over this stormy ocean. It is regarded as a sign of our progressive, scientific age, that every one may thus become the architect of his future in more senses than one.

What now, in the face of this statement, is the tendency which has set in? In the history of the Christian Church we see that, from the beginning, tendencies arose in opposition to the true life of Christianity. We see this already in the New Testament epistles, especially those of the eagle-eyed John. So

also, immediately after the apostolic age, but while these tendencies grappled with the very life of the Church, the divine power or force comprehended in her bosom eliminated them, cast them out, and branded them as heresy, and then distinctly and clearly fixed the boundaries of the Christian faith. So the Athanasian creed. But, in our day, these limits are regarded as stiff, and, in many instances, as exceedingly hard utterances, that is, the Christian faith now-a-days is asked to accommodate itself, to a great extent, to the "many men of many minds." It cannot be denied that in our day there is a tendency to undervalue these formularies and doctrinal Confessions. If these Confessions were true in that early day, and if it was necessary that these truths should be thus held and confessed, on pain of losing life, then, according to our theory, allowing a legitimate development of these doctrinal facts, they must substantially be true now and essential to our salvation. If Arianism was a heresy then and deserved to be branded as such, it must be one now, even though it has developed and may now occupy a milder position. Heresy never, according to the nature of all life, can develop into truth. But the tendency is to accommodate itself to every phase which challenges credence, and it is painfully true, that on this score there is a degeneration, a retrograde movement in process, winnowing out what is supernatural in Christianity, and an attempt to bring the whole order down to the level of mere naturalism. Creeds and Confessions are thrown to the winds; why annoy people with them, fit only for easily duped old people. Our age rejoices in light, in being able to go out and breathe heaven's pure air, contenting itself with being in possession of the true philosopher's stone, and that all that is to be done is to open the Bible and read and interpret as he pleases. The tendency is not upwards, but downwards; not towards the mystical, the supernatural, but clearly towards the rational and the natural. This is the contest. On this field must be fought the battles of our age, for the Lord. Is there a supernatural world, full of reality, for apprehension, or is the whole rational and natural? That is the life question of the age.

That there is such a downward tendency, one in opposition to our statement, may be seen from the generally received idea of the Church of Christ. We have said that she comprehends this divine force or power in all history, and as such, by this, and in this order, the human soul, fettered by sin, and doomed to death, was elevated above the forces of this world of sin, and brought on the plane on which eternal life could be secured. This stands out in the Old Testament, but is specially clear in the New Testament. There she is *the Body*, possessing life, or divine power, for the purpose of salvation. Life was found by coming into fellowship with this divine life. But in our day of accommodation such a thought is beyond all endurance. Churches and ministers thank the Lord, that the way to life is free. In many cases, whole bodies entirely disown and repudiate this ancient fact. The communion of the blessed Eucharist is open to everybody that desires to partake of it. No account is made of Church membership, and to insist on it as necessary is scouted, against which holy hands are uplifted. All these restraints, or anything like confessional handcuffs or straight jackets, are avoided and left for silly people. Of course, in our enlightened age, people need not "repent and be baptized in order to be saved." Tell the Lord, that it is unmeaning, that that belongs to a former age, and that now-a-days people will come without complying with these terms of submission, and if that will not suit, quit, cast out the plank, and then, ho! for the haven on the individual's own hook. The truth is, in our age, the Church of the Lord Jesus Christ is not regarded as the Body in which is comprehended life—does not carry divine power or force for saving men, but individuals make it and make her, after they have been converted and have received the sealing of the Holy Ghost, then unite together in this order, which, for convenience' sake, they are pleased to style a society. In this theory, the Church is not needed for the soul's good; the individual commences the Christian life, moved thereto independent of her, continues the work independent, lives on without her and then dies and goes into—the future. As well as a person may live

without being a member of the order of Free Masons or Red Men, just as easily and conveniently may he live without being a member of the Body of Christ, in the sense of the ancient Creeds. No one will say that this tendency is old, or that it is not fraught with consequences which the ages to come will be called upon to reap.

If the Church is only such a society,—if she is what she is repeatedly held up to be, only a place for safe-keeping, and is not essential to salvation, as many ministers and individuals now assert—if the individual can find beyond her everything he needs to make him happy here and hereafter, then these doctrines to which she has tenaciously held as unchangeable truths, and for which the Church counts her martyrs, are not what has all along been asserted and firmly believed. On this point a current has set in, which has been sweeping away the ancient foundations so as to render many of the old doctrines insecure and, in some instances, have been given up. Take the doctrine of Original Sin, or Native Depravity—one of the essential doctrines as held in the old Confessions, and as believed in our day, and who cannot see the difference. If there is no seed to develop into actual sin, and if the race is not hopelessly fallen, then, one can scarcely understand why the wonderful preparation, as we have shown, should have had place for its recovery. This doctrine was essential always, and understood in its full sense, enabled the subject in the end only to see the greatness, and beauty, and glory of the grace of God which bringeth salvation. But the tendency now is painfully in opposition to this. It is openly asserted, that it is beyond endurance to have the mind settle in the idea that man, the race is thus hopelessly fallen. It is hard to have one to say that, and harder to believe it. And the theory in our day advocates and openly declares, that man needs no help from beyond himself; that all he needs is a proper development of his spiritual powers, by the use of appliances, such as education, civilization, and so on, contrived to develop and to draw out the hidden powers of his life, with the guarantee of a fully developed Christian character in the end. It is said at

times in certain over-enlightened quarters of our land, that it is so hard to have held up this old doctrine of original sin, but it is only what is to be expected from a system which denies grace as residing in the Church and in her grace-bearing acts. What can the Church be to which is denied divinity in her founder, and what can her acts amount to when she is shorn of her proper supernatural character? This doctrine in its history developed the tendency of running out, and, in a great measure, has been virtually surrendered, and now sin does not stand in its hideousness before the individual soul as in ages preceding. Take your socialistic—free-love schemes carried into the very portals of the sanctuary of the saintly and pure, and then the endless questionable subjects with which Christianity is insulted in its own domain, as examples. You need but recall former days, and even now, when the sanctuary became the theatre for selling out Sharpe's rifles—settling the question of women suffrage, and other ills, which have been afflicting restless humanity. No wonder that this tendency working thus, will say that the doctrine of Depravity is strange and hard to be believed. Only think of Paul, the Apostle, engaged in work like it.

Then further. This idea of the Church brings with it a corresponding idea of her power and grace. If she is only a society, then are her functions only like those of a society; and such is unfortunately the case, as this modern tendency clearly shows. Men are converted, it is true, but independent of the Church and her means. This tendency has the Holy Spirit ever operative, confining Him nowhere as His proper home, but in a thousand ways operating on the hearts of men for their conversion (which includes everything) when the theory used to be, that as the ascension gift of Christ, the Holy Ghost was sent down—the Church was founded, the Body of Christ, as the home of the Spirit, in which He works gloriously, by taking of the things of Christ and showing them to His people. True, the call comes to men from God, by the agency of the Spirit in a thousand ways, but comes to repentance in order to submission and obedience to the Lord Jesus Christ, by



being baptized into the faith, and thus added to the Church, in whose bosom the Holy Ghost carries on the great work of sanctification, and fits the soul for its heavenly home. In our modern tendency all this is independent of properly ordered means. Baptism is only a sign, and exceedingly empty at that. It conveys no grace, all the Creeds and Confessions of Christendom to the contrary notwithstanding. It is this that makes so exceedingly mad our modern Protestant Christianity. It is this doctrine of grace, supernatural at that, which has been agitating the Reformed branch of Protestant Christianity for some years past. It led other branches, more Protestant (?) than the Reformed, to withdraw from her and severely let her alone, and it came too, ruled by the tendency which denies grace to the institutions of the Church, which practically denies that she is the body of Christ. Witness the intemperate zeal which has been displayed on that side recently occasioned by the appearance of a "Tract on Baptism," issued by the Reformed Publication Board. In our own Church it was keenly assailed, bitterly and fiercely by religious papers in the interest of other denominations. The tendency could not brook the idea of grace in the ordinance, though the tract itself is, in spirit and life, in full accord with the Protestant confessions as well as with the Catechism of the Church as interpreted by Dr. Ursinus itself. But, possibly, that assertion of grace in the ordinance is the very "Mordecai which is sitting in the king's gate," and opposed to the tendency which ignores grace as associated with the ordinance and making it a useless, empty, barren sign of—nothing. Not so in the Confessions of the past; this shows a tendency to run out and produce strange fruit. That there is little faith, if any, in the ordinance as grace-bearing is manifestly clear, from the fact that little account is made of it in nearly all the Protestant denominations. Some have members in their communion who never were baptized; others say they would baptize an individual as often as he would desire it; others still who will re-baptize in case the party did not see water enough to plunge under "head over ears." All this shows the confusion about the subject,

besides the low views entertained, and furnishes an unmistakable tendency, which has set in, governing it. It will not do to say that the ordinance is grace-bearing, for fear of exciting alarm, and in this downward tendency it is not "the sign of an invisible grace," but of nothing. This is seen in the fact, that by some ministers no stress, whatever, is laid upon a proper connection with the Church, and by some, all persons are indiscriminately invited to the privilege of receiving the blessed means, comprehended in her bosom. Think of such an invitation in the days of Luther, with his "*hoc est meum corpus*," chalked on the table before him. The truth is this invisible grace with the outward sign, constituting the sacrament, is steadily ignored and gradually disbelieved, and hence the ordinance is reduced to an empty, unmeaning badge, indifferently used by members of the society. If this is so, then the Church and her means are not what they have been represented, but are institutions on the plane of nature and possess nothing supernatural whatever. Besides this, this same fact becomes apparent in the office of the ministry. If the Church is only a society, shorn of supernatural powers, and has been gotten up by men in the way of accommodation, then the ministry is to be regarded as being on the same plane and only natural; and the office is, in that case, no more than the Grand Worthy of some secret order of Masons or Knights of Pythias. But how totally at variance is not this with what is the fact? Vast account was always made of the ordination to the holy ministry, and no one could dispense the Word and administer the sealing ordinances of the Church, but only he who was truly ordained and so constituted the accredited ambassador of the Lord Jesus Christ. With that idea of the Church, it meant something, and the ambassador of Christ was held in great honor and esteem for the sake of his office. In everything pertaining to the minister you see something solemn—his deportment, with his ministerial garb—his proper vestments when dispensing the Word and Sacraments. This is in full accord with the idea of the Church, as the Body of Christ, possessing divine powers and forces for healing the woes and sorrows of fallen humanity,

with the living minister as the administrator of these solemn and sacred blessings to men. But the tendency now is different, and we are aware that we lay ourselves open to suspicion in writing this. This tendency sees nothing special in the solemn act of ordination, and the minister is no more than any of the lay members. They can preach and exhort, and as to the Sacraments, signs only of nothing, in this modern system, their administration is not essential, and why then the minister, and what is in ordination, that you have not without? On this point, again, much has been said and is still said, in the Reformed Church. The form for the ordination of the minister in the Order of Worship does not suit. It has connected with it, in its form, something which places the minister above the laity; which really and truly *ordains* him, accredits him, in a real sense, as an *ambassador* for Christ, placing him into an office possessing functions, which no unordained man can possibly fill or discharge. By virtue of their ordination and induction into office, ministers are made administrators of the Word and Sacraments, in a sense in which no unordained mortal ever can be; and this part of the office is what is so hard to be believed and accepted by the tendency which has now set in. It comes to this simply: whether there is a supernatural order of grace, in which are comprehended powers and forces for healing the sicknesses of this fallen life, and which are mediated to men by the living ambassador of Christ, solemnly set apart and ordained to that work; or whether these are not merely assumptions, arbitrary and idle—the offspring of diseased brains and unworthy of confidence and of trust. In this tendency, there is unquestionably an undervaluing; it is not a regular, legitimate growth, but rather a tendency from the higher downward towards the lower, and forcing the Church, with all that pertains to her, to go down to the plane of the natural and the sensible. It would be well to consider and investigate the charges which have been repeatedly made. Truth should be the object of investigation, eliminating error and endeavoring to bring into harmony and unity this disordered, confused state of things.

That there is a tendency different in spirit from the ages preceding, may further be seen in the toning down what, in doctrine, was formerly regarded as essential. In some of our denominations the confessional life is, to a great extent, given up—the distinctive features have been eliminated. Indeed, the tendency is now “no Creeds and no Confessions.” What the age needs, and must have, is a broad, liberal Christianity—one in which the mind is not fettered by any clamps and bars restricting and fixing the articles of faith. This spirit prevails, to a great extent, where rigid, unbending Puritanism has been supplanted. Vast regions are found where little account is made of the institution of the Church of Jesus Christ—of her means—her ministry. In some portions of our country, at seats of learning of high standing, it is asserted by those who know, that when the claims of the Church as the Body of Christ were held prominently in position, and the necessity of union with her, in order to salvation, it was earnestly replied, “How can you advocate such a position?” Besides this, the flings which this whole field has been receiving from authors of articles in the widely circulated monthlies of our country, articles which are unfriendly to Christianity, especially as a supernatural order to men. Then, too, in the late attack of the leader of the scientists, Professor Tyndall, all these facts show clearly and unmistakably the tendency which has decidedly set in. You are sensibly made aware of this toning down by looking at our denominational life,—an example is at hand in staid old Presbyterianism, which made a merit of holding firmly such doctrines as predestination, foreknowledge, election, and which formed the burden of many a sermon. That is given up now and measurably lost. So, too the old staid Anglican organization became restless under some of the old doctrines comprehended in their Prayer Book, which are fundamental facts in the Christian religion; doctrines which have been teaching the world that grace is imparted in the act of holy baptism, or, in other words, that there is a spiritual ingrafting in that solemn act, by the agency of the Holy Ghost. This body of Christians is now sorely tried, and is in

great danger of disruption in consequence. You have there the high church and the low church party, in which, however, it is painfully true there is more concern for the party than in the real matter causing the difference. There does not seem to be the earnest disposition among these parties to grapple with the solemn truth involved in their difference, and seek to bring to the surface that which is the truth and essential to the Church's life. Indeed, in the Anglican Church tendencies have developed themselves, in connection with this toning down of doctrine, which are significant; as for example, the tendencies of such men as Colenso and his colleagues. This is a going down, a giving up of ancient landmarks, of the old faith which unwaveringly held to ordinances in the Church, as grace-bearing and as being above the region of the sensible and the natural.

It is manifest still further in the apparent weakness of the Church of our day, to cope with error and heresy. In former days the thunders of the Church meant something. It is true she could not kill heresy, but with no uncertain voice did she say what belonged to her life and what was foreign. And it is to be seen what the strength of this outwardly united Presbyterianism will be, when it shall be called upon to grapple with the great, earnest, living questions which will, in due time, be brought before the General Assembly, which involve grave and delicate points of doctrine. The same test is going on for Episcopacy, in the case of the new schism which recently took place from that branch, which Episcopacy was powerless to prevent. And who will say, whether that schism does not carry with it all the real elements of that body, and that it may have the promise for life, with this advantage, that it can model its Prayer Book as it sees fit, and in this way remove what is becoming, and for a long time has been, to that body, a burden grievous to be borne? The same is also true, to a great extent, in the Papal Church, in the secession and organization of the Old Catholic movement. *These are tendencies*; no one will deny that, which are seeking freedom for the human spirit, casting off the shackles of a faith now worn out and

unfit for this age of the world, an attempt to shear off everything that is supernatural and bring the human spirit to a plane where it may be free and untrammelled. Is it not, all the way through, an attempt to lower Christianity, to reduce it to the level of the reason and of the understanding, and in this way to deprive it of its supernatural character altogether? It cannot be gainsaid, that the modern tendency is in that direction, whether it is now right or wrong; and that it aims to winnow out what is mystical, and challenges faith, and then to go down to the low plane of nature, to ignore grace and all grace-bearing ordinances.

In order to show how these tendencies develop, we direct attention to the fact, that in England, in France, and in this country, what is called the Calvinistic system, steadily degenerated and ran down into Unitarianism, and fell into the hands of those who practically "deny the Lord that bought them." We quote from the *Encyclopedia of Religious Knowledge*, published in 1835.

In an article on Presbyterianism in England during the early part of the last century, the writer, speaking of the influx of Arian sentiments, says: "This deteriorating course issued, with many, in downright Socinianism. . . . In this way upwards of one hundred and seventy chapels came into the hands of the present generation of Socinians." P. 966. In an article on Unitarianism, Prof. Palfrey, of Cambridge, Mass., speaking of the prevalence of the same heresy towards the close of the last century in England, says: "Of the old connection of the general Baptists, a majority are acknowledged Unitarians. The Presbyterian churches also, throughout England, are understood to be, with scarcely an exception, occupied by congregations of this sort. Their number is reckoned at more than two hundred." "In the north of Ireland, the Unitarians compose several Presbyteries. There are also congregations of this character in Dublin. . . . The principal supply of ministers is from Manchester College, at York; others come from the Scotch Universities and from that of Dublin," p. 1136. Speaking of the Genevan church, the same writer says: "Now

the twenty-seven pastors of the Established Church of the canton are understood, with two or three exceptions, to hold Unitarian opinions." . . . . The principal sources of supply for the ministry of the French church are the schools of Geneva and Montauban, where the Unitarian system has the ascendancy," p. 1136. "In America, Unitarian opinions appear to have been extensively adopted in Massachusetts, as early as the middle of the last century. . . . The number of churches organized, according to the congregational form, is reckoned at from one hundred and seventy to two hundred. Their ministers are chiefly furnished from the Divinity College of the University of Cambridge, Mass.," p. 1136. These quotations speak for themselves.

From this tendency, the Churches of the Reformation, the Reformed and Lutheran, have, to some extent, been spared, and though agitated and troubled, there is this old reformation power and life which is still preserved, and which has been battling for the old, well-tried faith of the Reformation. True, a good part of the Lutheran Church fell away from its confessional landmarks, and drifted into this tendency, but a great portion steadily refused, and though asking you to lie on the same Procrustean bed which was formed by Reformation hands it, notwithstanding this, holds to the old, well-tried faith and seems to be indisposed to yield to innovations and new inventions. And this is true, to some extent, also, of our own branch of the Church of Christ, but still, with all that, what a field is not opened here for these Churches to occupy faithfully, and to cultivate. Unquestionably on that plane, on that phase of doctrine and Church life as held by these branches of the Church of Christ, lies the future hope and the success of the Church. In our view our whole denominational arrangement is powerless. Episcopacy, Presbyterianism, Methodism, though vast bodies, are powerless in stemming the tide set in. Here it is true, as elsewhere, that "the race is not to the swift, nor the battle to the strong." These bodies, small tribes in Israel though they be, but historically true to the faith as it has been coming down in the long line of the ages, may, in



the end, prove the nuclei, around which the Protestant world will gather, and by the power and inherent divine force comprehended in them, may assimilate to this phase of life the world and at last present the Body of Christ as one, united in one common life, and thus presenting an organism in which the life of the glorified Redeemer is, and in which every child of God shall share, to the glory of the Father everlasting.

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#### ART. VII.—MAN: HIS RELATION TO NATURE AND TO GOD.

BY THE REV. E. V. GERRHART, D.D., PROFESSOR OF THEOLOGY.

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IN prosecuting the study of *man*, as in the investigation of any other concrete object, success depends on the validity of the standpoint of observation and thought. A false hypothesis respecting man's origin or destiny, or respecting the Divine idea embodied in his constitution, must vitiate reflection on all the phenomena of soul and body, whether pertaining to single individuals, or to nations and races. Given the correct point of observation, then, if the knowledge of phenomena be correct and broad enough, and the reasoning legitimate, we may construct a sound anthropology.

Christ being God and man, the true man as well as the true God, He is the revelation of the Godhead and the manifestation of humanity. The Christian revelation of God is a revelation to man and in man. This idea presupposes a corresponding aptitude in the nature and substance of humanity. The spiritual dignity of our race is asserted, and hidden susceptibilities, otherwise latent and unknowable, are brought to light by that mystery wherein man is assumed into organic union and personal fellowship with God.

The revelation of God in the Person and personal history of Christ being absolute, the same personal history is no less also

an *absolute* manifestation of man. The notion of an absolute revelation of God in the life of a man who is morally defective or perverted, and partially or abnormally developed, be the deficiency under any aspect never so small, is *a priori* self-contradictory. In a concrete revelation which is absolute, the form answers to the idea; the actual history of the human must be commensurate with the personal presence of the divine. Christ is the ideal man. What manhood is in its secret substance, its potential forces, and its ultimate destiny, is actualized in His life—in His earthly history, and glorified state.

#### THE ANTHROPOLOGICAL PRINCIPLE.

Christian anthropology is bound by the same general law that governs other sciences. Optics studies the light; botany, the plant. Every science investigates its own proper object. A scientific knowledge of man is acquired on the basis of the same general principle. While it is important to contemplate the facts of history under all its phases, and observe closely the data of consciousness, it is still much more important to study the mysterious constitution of man as this confronts us under its noblest and most perfect form.

Of man Christ is the standpoint of investigation, whether we consider our nature in its original and normal, or in its present fallen and abnormal condition. As the exaltation and glorification of Jesus of Nazareth exhibit the intrinsic dignity and ultimate destiny of the primeval man, so does the deep humiliation of our Lord, His intense sorrow and suffering, the bitter persecutions by His countrymen, the temptation in the wilderness, His crucifixion, death and burial, manifest the nature of the existing perverseness of mankind, the depth of the fall, and the diabolical spirit that breathes and works in the sinful history of our race. Sin being a thorough falsification as of the nature of angels, so also of the nature of man; being the violation of all law, and antagonism to every kind and degree of order in the domain of creation; men can do no more by their experience of the terrible evils of the fall, and by reflection on the history and phenomena of sin, than form a partial and ap-

proximately correct conception of our abnormal condition. For this defective conception two reasons may be assigned. One is that the consciousness of men in their abnormal and unregenerate state as regards their relation to the law of right and justice is dim and cloudy, and the power of moral judgment weak, misdirected, and falsely limited. The other, that the mind does not discover the real significance of the fall, (of which all nations, civilized or uncivilized, have some just sense, as their myths attest, by beginning with the sense of the false and the wrong, and then from this sense as the point of departure endeavor to think upward to the true and the right. The reverse process is the scientific one. Truth conditions falsehood. The idea of right conditions the idea of wrong. To arrive at a valid conception of moral evil, and of the fall from which moral evil arises, thought must begin with the positively good in the nature and relations of man, and in the light of this idea pass to the consideration of the evil.

As Christ is the personal truth, marred by no flaw; as He is the Second Man, spotless and perfect; the only One who in living, personal form, has actualized the Divine idea of manhood, He has by virtue of His presence among men in the flesh, and through the power of His Spirit, generated a new ideal of piety toward God, and of moral rectitude as between man and man, an ideal that conditions a proper insight into the awful depths of the fall, into the enormity of transgression, and the extent of moral corruption.

Christ taken as the absolute principle of scientific reflection on the nature of man and his fallen condition, implies that the account of his creation given in the first chapter of Genesis is, when considered by itself, inadequate to the demand prevailing under the Christian dispensation. Waiving the question whether the Mosaic account is symbolical or strictly historical, or historical under the form of the symbolical; and accepting, as we do, the representation as not only true and inspired, but also immeasurably higher than any pagan myth or any hypothesis based on metaphysical speculation or the researches of natural science; still the record is in the nature of the case

rather a prophecy, like Old Testament teaching throughout, of the dignity of man than the ultimate fulfilment of God's purpose, a faint outline of perfection rather than a full and complete image. Adam in his state of innocence is the beautiful aurora of humanity, not the noon-day sun. His being as fashioned by the hand of God, and His moral status as depicted by that ancient record, realizes the idea of man normally on the first and lowest stage of history, not on the highest plane of manifestation. This original status Christ resumes and reasserts. Beginning human life in the womb free from the taint and perverse tendencies of sin, He occupies, in one respect, the very position that Adam occupied in Eden; but developing and maturing the nature of Adam according to the Divine idea, and advancing it normally from one stage of life to another, He carries it forward to its last and highest status, and thus exhibits the constitution of man before the contemplation of faith under a form and character that is absolutely perfect. The reality is, at every epoch of its progress, identical and commensurate with the idea. The record given in Genesis, if we would penetrate into the depths of its interior import, must be investigated by Christian anthropology in its subordinate relation to the complement of that record which Jesus Christ furnishes in His earthly history and in His state of exaltation.

As regards the nature of the fall, the Mosaic account is likewise to be regarded as an inadequate representation. This assertion does not mean that the account fails to represent historical truth, or that it is partly true and partly false, but that it is partial and incomplete. Sin has a history in the life of individuals, of nations, and of the race, and in the progress of this history it asserts and manifests its intrinsic sinfulness. Of this direful history Genesis contains the first chapter; and as the first chapter setting forth the fact of the introduction of sin into the world, it is sufficient; but for the mystery of sin as such it is not; not at least for Christian anthropology. A more perfect exhibition of the significance of the fall appears by means of the Christian economy. What sin really is; its

direct antagonism to God; its divisive, corrupting and disorganizing power; its strength in the form of temptation;—all this appears in a new light when it stands out as the dark background of the absolute revelation of the Good in the Person of Christ. The conflict of Christ with Satan; His extreme suffering during the whole of His life in the flesh; and His victory by the resurrection from the dead; these facts exhibit the reality of the powers of darkness, reveal their attitude relatively to God and man, and manifest the diabolism of the Devil, as these powers were never manifested before.

The Mosaic account represents the historical fact that man, created by God in His own image, fell by transgression through the instigation of the Devil; but it does not, taken by itself, afford an insight into the full import of the historical fact. Considered by itself, it is only a partial exhibition as of the original constitution, so also of the sinful state of man. The life of Christ being the perfect actualization of the Good, and thereby the perfect exposure of the Evil, furnishes the complement. Genesis is illumined by the Gospels. The first Adam must be studied in the light of the second Adam; and the temptation in the garden in the light of the temptation endured and the victory achieved in the wilderness. The glory of the resurrection proclaims the depth of the fall. The Devil destroying man must be studied in the light of Man destroying the devil.

Pursuing an inquiry into the constitution of man, guided as well by the ultimate status of humanity at the right hand of God as by the first stage in his history described in Genesis, we may develop the divine idea of man; the idea which, falsified and perverted by sin, has never become a reality in the sinful history of the race, but which actualized in the life and exaltation of Christ, is now through His Spirit in process of fulfilment in the communion of the Church.

#### MAN'S RELATION TO NATURE.

The constitution of man occupies a two-fold position, and sustains a two-fold relation. He is directly connected with

nature and with the entire natural world below him. He is also directly connected with God, and with the supernatural world as a whole. Connected with nature and the natural world, man possesses a material organization, natural life, and a mundane character. He lives according to a mundane law and mode of existence, and according to mundane conditions. Connected with God and the spiritual world, man possesses an immaterial organization, a spiritual life, and a character in the likeness of God. He lives according to a spiritual law and mode of existence, and according to supernatural conditions. The human constitution as fashioned by the creative word thus unites in itself organically two opposite elements or factors, the cosmical and the divine, the sensuous and the spiritual. This general statement requires more particular consideration.

That man is a member of the natural cosmos; that he lives his life in a corporeal organism, resembling the structure of the animal; that his natural life is bound by the same inexorable conditions of air and light, food and drink, motion and rest, that rule the animal and vegetable kingdom; that the earth is the external foundation of his existence, and mineral substances compose the basis of the individual organism; that the same mechanical and chemical laws which prevail in inorganic matter, and the same vital energies which operate in the inanimate plant and the irrational brute, also underlie and are active in his physical frame-work;—that these things are facts, is so commonly admitted that they call for no argument. Some of these facts are affirmed by consciousness; others are the result of observation and scientific inquiry.

Theologians being by their vocation obliged to consider the ethical and spiritual capacities and needs of mankind and their exalted destiny in the world to come, have sometimes fixed attention upon the moral law and upon human freedom so exclusively as in appearance to ignore natural limitations and natural necessities. In reality however the connection of the human spirit with a material body, and the connection of the body with the natural and material world, if not always emphasized with due force, has nevertheless not been overlooked,

much less not been denied. The Christian doctrine of man has ever recognized this connection, however diversified the views of its nature may have been. In some respects the Church is indebted to the investigations of natural science. The results serve the purpose of illustrating and verifying the Scriptural statement that "the Lord God formed man of the dust of the ground." At the same time they intensify our sense of man's internal and organic connection with the operation of natural laws. But Natural Science in asserting the cosmical factor in the constitution of man, has not set forth a new truth. The facts brought to light only enlarge and enrich our knowledge of man's corporeality, and of his organic connection with matter and nature.

The organic connection of man with nature is plainly taught in the Scriptures. The passage just quoted affirms it: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. ii. 7.) The "ground," that is, the material substances composing the earth are taken up into his bodily organization. The principal teaching on this subject is given in the first chapter of Genesis. The six days of creation represent, on the one hand, a series of closely connected acts of the divine Word; and on the other, they reveal the operation of a teleological law, extending from the beginning of the creative activity of God, on through all the successive stages of His work to its conclusion. The operation of this law connects the human constitution internally with every kingdom below man down to lifeless matter in the state of chaos. Man is the result and end of a formative process, embracing distinctly marked stages and orders of existence. Every stage of the process, and every new species of existence presupposes all that precede it, and at the same time conditions one and all that succeed it; but the force and design of the entire movement from below upward is gathered up and becomes complete relatively in man as an existence generically different and higher than any belonging to the antecedent kingdoms. Light and darkness; the waters and the firmament; the solid earth



and the growing plant; the lights in the firmament; the seasons, years, and days; the moving creature in the waters, and the fowl flying above the earth; the beast of the earth; cattle and creeping things;—each one in its measure, and all as connected parts of a process of development and progress prepare the way and call for man; who was thus predestined to come, not merely according to the counsel of the Divine will, but also according to the power of a concrete law immanent in the hidden processes of nature. When the ages were ripe the predestined one did come. Man came in the fulness of time as the perfect fruit of the advancing ages. He was thus, in one respect, the product of the same plastic forces that successively formed the plant and animals, and in another he was the goal of the creative Word that was evoking and fashioning all things with reference to him as the last æon of the progressive series.

The human constitution accordingly embraces all the elements and forces of the natural world. The inorganic matter of the mineral; the vitality and growth of the plant; the animation, instincts and sensuousness of the animal; all enter into man's corporeal organization. Yet neither one, nor all taken together, make the manhood of man. A man is not a man by virtue of the fact that, like the beast of the field, he is an animated organism; nor much less because, like the oak, he lives and grows according to the laws of nature. Gross materiality, vitalized and animated corporeality, are in man mysteriously conjoined with rational and ethical life. Matter and individuality exist in conjunction with spirit. They are the moments of a *personal* being, a being possessing will, reason, and conscience. It is by virtue of this entity, his personality, that material substance, vitality, and animate existence become in him, not an animal, but a distinctively human organization.

#### MAN'S RELATION TO GOD.

Internally connected with all lower kingdoms of nature, and moulded by the operation of natural and cosmical laws, man is at the same time also connected immediately with the supra-

mundane and spiritual world. The life of his spiritual being stands in the divine life. Man possesses kingship with God. This is the other side of the human constitution, the principal and characteristic factor in the being and history of man.

Says the sacred record : " And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His image, in the image of God created He him ; male and female created He them." (Gen. i. 26, 27). The same fact is taught under a different form in the passage already quoted : God " breathed into his nostrils the breath of life ; and man became a living soul." From all other creatures in the ascending series, diverse as they are among themselves, man differs in this that he is a spiritual being formed in the image of God. He is like God. Man is a living soul ; and he becomes this, not by the operation of the mechanical forces of matter, not as the effect of organization or organic action, nor by the mere fiat of the Almighty ; but by a direct inbreathing from the bosom of the eternal life of God.

The language of Genesis is remarkable. When God is about to complete the work of creation by a crowning act of love, He does not merely exert His will in the form of a direct imperative, as in the beginning, when He said : " Let there be light." Nor does He, as on the third day, call into requisition pre-existing forces, and thus employ intermediate agencies, as when God said : " Let the earth bring forth grass." When all the conditions of organic life were at hand, the divine word was not : Let there be the fish and the fowl ; but God said : " Let the waters bring forth abundantly the moving creature that hath life." The *earth*, by virtue of the quickening energy of the divine word brought forth grass ; and by the energy of the same word the *waters* produced the moving creature that hath life. The inorganic is the medium through which the creative word constitutes the organic. But when after matter has been brought into existence, and the manifold classes

of vegetable and animal organisms have been quickened, God does not assert His will in the form of word, nor does He challenge the generative capacity of the earth and the waters. On the contrary, God communes with Himself, and as it were challenges the fullness of His own life : and God said, *Let us make man in our image*. This purpose He does not fulfil as He fulfilled every antecedent purpose in the economy of nature ; not by wisdom, not by the might of His word. This purpose He fulfils by an act of self-communication. God makes man after His likeness by imparting to him a spiritual gift proceeding from the mystery of His own infinite existence. Thereby man becomes a two-fold constitution, being really connected on the one side with the infinitude of the divine as he is on the other with the finitude of the cosmical.

The teaching of the Mosaic record respecting the godlikeness of man is sustained and illustrated by the spiritual intuitions and religious phenomena of our race. In every age and on every plane of civilization, (the very lowest stage of moral and social degradation perhaps excepted,) man affirms the existence of the divine and supernatural, and the reality of the divine presence ; he affirms a continuous relation of the divine activity with human life, and of human activity with the authority and power of the divine ; moreover, he affirms, under some form, the divine as the complement of the human. For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. (Rom. i. 20). So strong does this intuitive affirmation become, and so intense is the sense of the close connection between the divine and the human, that both faith and thought, mythology and philosophy, identify the being of God with the nature of man. Either God descends to man from a supernal domain, and takes possession of him, so that he becomes the shrine of the divine presence, as Hindoo avatars claim ; or, reversely, man ascending from the earthly into the supernal domain is transmuted and deified, as the notion of an apotheosis held by the Greeks and Romans maintains.

Now, although the myths of ethnic religions dishonor the

divinity ; and although pantheistic systems of philosophy involve a monstrous confusion of opposite necessary ideas, yet neither myths nor pantheistic systems are unmixed error. Underlying them there is a fundamental truth which they struggle to utter and grasp. They fail indeed in both. They neither lay hold of the truth by reason, nor possess it by faith. Nevertheless the continuous vain struggle of the pagan mind bears witness to the presence in our spiritual being of a divine impulse. Monstrous as are the beliefs of pagan nations, and false as are their metaphysical systems, these beliefs and systems are nevertheless not purely visionary ; they are the perversion of profound spiritual truth. This truth continually felt and dimly seen by the pagan mind, sustains the grotesque form of apprehending the reciprocal connection between the divine and the human.

We possess accordingly the unconscious and undesigned testimony of all pagan nations to the scriptural truth, that there is in the depths of the human constitution a divine element, or at least an element other than the merely natural and mundane. The history of ethnic religions shows that man is, by virtue of an organic law, as really connected with God as he is with the material world ; that he can no more eradicate from his soul the sense of a supra-mundane Power than he can destroy the consciousness of himself ; and that he can separate his individual and social existence from the influence of the one as little as he can separate his existence from the other.

But neither the Mosaic record nor the intuitions of mankind are sufficient to establish conclusively the mystical relation of the spiritual being of man with the life of God. A more forcible argument is furnished by the consummation of the relation in the fact of the incarnation of the Son of God.

That God in the Person of His Son was made true man, and that man in this mystery was assumed into God, argues a profound sympathy and a necessary connection between these two terms, God and man. There must be a positive fitness for this mystery in the Godhood of God and in the manhood of man, a fitness in both anterior to the reality of the fact. We

may safely affirm, on the one hand, that God cannot become truly man unless the infinite life of the divine essence is eternally adapted to the normal life of man, and to the normal human mode of existence. The personal union of God and man, or the fact that in Christ dwelleth all the fullness of the Godhead bodily, cannot be a false limitation or a defective manifestation of God as the infinite and absolute Being. In the act of creating man after His own image, God must have endowed humanity with a divine aptitude, an aptitude qualifying man to become the bearer and perfect manifestation of His own essence.

On the other hand, we are safe likewise in affirming, that man cannot be assumed into God unless the finite life of mankind, as originally constituted by the creative act, be adapted to the divine mode of existence. The assumption of man into God cannot do violence to man as a finite and relative being. On the contrary, as the hypostatical union of God with man is the most glorious manifestation of the divine nature, so must the organic union of man with God in the person of Christ be the highest perfection of human nature.

The incarnation of the eternal Logos in Jesus Christ presupposes accordingly that the sympathy and connection holding between God and man stands in (what, for want of a better word, we may call) an *homoigeneity* of being. Man is not identical with God; his being is not an efflux of the divine essence; yet by virtue of the crowning act of creative inbreathing, the force of which is continuous and unchangeable, the spirit of man possesses substantial affinity with the Spirit of God. As through his corporeal organization man is connected with and an integral member of the mundane order of things, though a constitution generically different from every kingdom of nature below him; so through his pneumatic life, is he, though a *creature*, allied to the Godhood of the Creator and made a member of a higher economy, that is, of a spiritual and supramundane order of things.

The force of the argument derived from the incarnation is strengthened by the glorification of Christ. Jesus of Nazareth, the Son of Mary, a man like unto us men in all things, sin ex-

cepted, not only rises from the dead, but ascends up far above all heavens. (Eph. iv. 10). God has set Jesus Christ at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under His feet. (Eph. i. 21, 22). The figurative expression of sitting at the right hand of God, language common to all the writers of the New Testament, can mean nothing less than that Jesus of Nazareth, the Son of Man, shares the sovereign authority and transcendent dignity of the divine existence. For, exaltation and glorification are not predicated of the Logos. There is no occasion for such an assertion. The figurative representation would possess no special significance; the Logos as such being incapable of exaltation. Coequality with God in essence and will, in wisdom and power, is eternally His prerogative. The exaltation so unequivocally taught by the Evangelists and Apostles, and affirmed so emphatically by the Christian Faith, is the predicate of the manhood of Jesus Christ, or rather it is the predicate of the God-man, the Word made flesh. The finite being of man assumed into organic union with God in the Person of His Son;—this finite humanity is translated from the mundane into the heavenly state, and is made a partaker of the eternal glory of the Godhead.

Like His conception and birth, the glorification of Christ argues an original capability in the nature of man of being thus translated and exalted. As the mystery of the holy nativity does not suspend or violate the laws of human life, so neither can the mystery of the glorification contradict, nor in the least degree trench upon, the divine idea of humanity. Just the opposite principle is to be asserted. The session at the right hand of God is the *true destiny* of man. This exaltation, this communion with God in the domain of His own glory, must be the actualization and fulfilment of that spiritual life, that concrete aptitude for fellowship with God, with which man was endowed when by an afflatus from the bosom of the Divine being he, in distinction from other creatures, became "a living soul."

The ultimate status of human existence is the development and perfection of the beginning. On no other principle of thought can we maintain consistently the scriptural testimony to the fact of the ascension and glorification of Jesus Christ.

The fact of the glorification of human nature in the Person of Christ interprets the religious phenomena of our race, and imparts proper force to all other considerations by which the doctrine of the Godlikeness of man is supported. The divine intuitions of men prevailing in every age, and the religious history of all nations, have never been interpreted by natural science or by any system of philosophy; and for the logical understanding the religious sentiment and religious worship will remain an unsolved problem; but when we contemplate the history of pagan nations from the stand point of the Mosaic record, we can account satisfactorily for the universal phenomenon of religion and religious worship. Genesis illumines heathenism. Accepting the revealed fact that man receives the life of his spiritual being from an immediate afflatus of his Creator, we can readily see that it is but the spontaneous tendency and the legitimate effect of such a life, a life akin to the life of God, that every nation, however depraved and corrupt, should feel the presence of the Divine on every side, should discern the fact of God's existence, and affirm an internal and abiding connection between its welfare and the benediction of God.

Whilst the teaching of the Mosaic record accounts for the religious phenomena of mankind, this record is itself in turn illumined, and its full import unfolded, by the incarnation and glorification of Christ. The profound significance of God's act is seen when, by a new creation in Christ, man is made partaker of the divine nature. What the breath of life proceeding from the mouth of God means is developed and perfectly manifested, when God conformably to the law of humanity adopts man, notwithstanding his fall, into personal fellowship with Himself, and translates him from his present cosmical connections to His own right hand in Heaven. The Divine breath is immanent in the essence of man, and possesses eternal significance.



Then, too, may we see the true ground and the deep meaning of the wonderful phenomena that appear in the religious life of all nations. Taking the glorification of Christ as the final standpoint of observation, in other words, the perfection of human nature in our ascended and glorified Lord as the norm of judgment, and looking back into the religious character of every age and condition of the human race, we see in the entire history of the world, pagan no less than Jewish and Christian, an unmistakable manifestation of the fact that in the constitution of man as such, there is a divine as well as a cosmical element, or an immanent relation to the life of God corresponding to his organic connection with the life and substance of the material world.

The Christological principle enables us to proceed one step further, and give an answer to the question: What is the Divine image in man? or wherein does the likeness of man to God consist?

But this branch of the general subject we will reserve for a second article.

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#### ART. VIII.—BOOK NOTICES.

**CHRISTIAN DOGMATICS:** A Text-Book for academical instruction and private study. By J. J. Van Oosterzee, D. D., Professor of Theology in the University of Utrecht. Translated from the Dutch by John Watson Watson, B. A., Vicar of Newburg, Lancashire; and Maurice J. Evans, B. A., Stratford-upon-Avon. Vols. I, II. New York: Scribner, Armstrong & Co. 1874.

This is the second large work brought out by Henry B. Smith, D. D., and Philip Schaff, D. D., who are publishing a Theological and Philosophical Library. It is published in uniform style with Ueberweg's History of Philosophy.

From what appears, or rather, does not appear, in the preface, we infer that Drs. Smith and Schaff adopted the English translation from abroad, and had it issued in this American edition. So far as we can judge without the original, we should judge that it would have been well to subject the translation to a careful revision. If the translation is correct, then the original must be obscure in style. As examples of this faulty and obscure style, we select a few passages in the first volume. "It is, then, the continuing duty of Dogmatics to maintain against all these attacks its right to existence and to action." We would prefer, as better English, "constant duty" to "continuing duty." Its right to existence and *assertion* sounds better than "to existence and action," page 3. On page 4 occurs the following sentence, which is awkward

and obscure: "If the empirical philosophy from its standpoint only knows that which comes within the reach of experience, yet until now the proof has never been given us that in the domain of the spiritual sciences the same method exclusively and unconditionally applies as in the domain of natural science." These instances are, however, rather exceptional. In general, the translation is quite readable. From a study and use of the author's *Theology of the New Testament*, as well as from an examination of this larger work, we cannot regard his style as lucid, though it possesses considerable vigor.

If we were to pass judgment on this work of Dr. Van Oosterzee in general, we should say that it is written with caution and modesty, manifesting a winning Christian spirit. The author shows himself to possess learning on the subject of theology, yet he is not pedantic, nor boastful, but humble. Where there are difficulties, he freely confesses them, and looks trustingly to a fuller unfolding of the science and a deeper study of God's Word to explain them. While he keeps himself carefully on Calvinistic Reformed ground, he is yet not one-sidedly partizan, but liberal in the spirit he every where manifests.

He approaches his subject through an elaborate and carefully prepared historical introduction or *prolegomena*, which occupies over two hundred pages of the first volume. In his outline of the history of dogmatics he gives expression to his high appreciation of the labors of Schleiermacher, the German Plato. Dr. Van Oosterzee classes himself with the *modern* Supranaturalistic school, which "calls itself *Supranaturalistic*," he says, "because it starts from the belief in a God, who is Lord over His own creation, and has revealed Himself in Jesus Christ in a mode which cannot properly be explained as the merely natural result of merely material causes: and *modern* Supranaturalistic, because it will not continue to stand immovably by the old, but strives to advance, in such wise that it (as distinguished from an earlier Supranaturalism) does not start from a deistic, but from a theistic conception of God; and places, not the doctrine but the person of the Lord in the foreground, and wishes to do full justice to the ethical as well as the metaphysical and historical character of revealed truth."

It can be plainly seen here where Dr. Van Oosterzee stands. Referring to another position, he says: "In England and America the spirit of the older time wrestles still, with ever varying chances, against the spirit of the later period, under the undeniable influence of what is done in Germany and elsewhere. Among the literature of the latter country, Charles Hodge, *Systematic Theology*, three vols., is specially deserving of attention." The position of Dr. Hodge belongs rather to the old Supranaturalism, we think.

But while Dr. Van Oosterzee professes to observe a Christological standpoint, or to regard true Dogmatics as Christo-centric (the term used by Dr. Nevin years ago to characterize the theology of the Order of Worship), it is quite another thing to produce a system that shall be moulded at all points by the Christ-idea. We think he has not entirely succeeded in this. His system is largely ruled by the old Supranaturalistic standpoint, while Christological thinking reveals itself also. It is to us somewhat like a new piece put on an old garment, or new wine in old bottles.

We say this, not merely because he cannot find a place for the Christ-idea in the beginning of his work in a formal way. There may be truth in what he says: "The claim that Christian Dogmatics shall be Christo-centric, does not denote that the Christology must therefore be treated

first of all." We know the Apostles' Creed is Christo-centric, though the article of Christ does not stand first. We believe there is room for the Christ-idea to assert itself in the beginning of theology, in developing the idea of God, but still a theology may be Christological which may not do this in a formal way.

But in other portions of his work Dr. Van Oosterzee reveals the power of the old Calvinism as somewhat hindering the utterance of his Christological ideas. His chapter on the *Plan of Salvation*, though briefer and less varied, is, to our thinking, richer and profounder than the corresponding section in Dr. Hodge's *Theology*. He does not sunder the plan of God and the will of God from Christ. "The centre of this plan of salvation is Christ. In Him God has elected the believing, and in Him the plan of the world must attain its completion. He Himself is, *par excellence*, the Elect and Beloved of the Father; and in Him redeemed humanity is regarded, and, as it were, included, as under its spiritual head . . . . The extent of this plan of salvation is consequently *universal*. It reaches not merely to a few, but to the sinful world in its entirety, as is constantly declared in the Gospel."

But the execution of this plan is conditional. The condition, of course, is obedience to the claims of faith and repentance. Here it is that God, in carrying out His plan of redemption, elects individuals unto life, but there is no decree of reprobation. The author thinks no such decree can be found in Scripture, except "as a result of inexact exegesis, and an inadmissible consequenzmacherei." Here, of course, he parts from Calvin, and the extreme view of those confessions—Dordt, 1618, and Form. Cons. Helv., 1675—which hold to such a decree. The subject is acknowledged to be difficult. It must receive new light in the future. "Yet will this future doctrine, we dare conjecture, just as much hesitate to accept the Calvinistic theory in all its details, as the accurate expression of revealed truth, and as the last words of Christian science in this mysterious domain."

This is both moderate and modest, and breathes a different spirit from Dr. Hodge's treatment of the subject, who makes an abstract plan or scheme on the part of God the *source*, and Christ in His revelation and redemption the *means*, of man's salvation. But Dr. Van Oosterzee still fails to give us any theory of election from the Christological stand-point. Though the election is *in Christ*, yet he still allows himself to think of it, in his treatment at times, as *out of Christ*; that is, as the abstract will of God. We have not space to indicate here a different method of treatment, which proceeds not from the divine will or decree, abstractly considered, nor yet from the human, as in Arminianism, but from the union of the divine and human in the person of Christ. Perhaps we would be unsuccessful in stating it, but that there is such a method of treating the subject of predestination, which will relieve it of many difficulties, we feel assured. Dr. Van Oosterzee, while endorsing in general the Calvinistic theory as the best, as announcing "a glorious truth, taught in the Gospel of the Scriptures, but of which it is not, at any rate, given to us to denote the harmony with other equally undeniable utterances of Scripture and conscience, so satisfactorily as to have no single difficulty remaining," says: "Gladly would we look for this indication from others who scarcely can find words enough to praise the Calvinistic Particularism—provided they express themselves clearly and plainly, and employ no church flag to cover a cargo of wholly Unreformed, and, what signifies more, Unscriptural, ideas." The solution is to be found, he thinks, in following the historic-empiric path, rather than that of mere speculation.





Prof. J. S. Slater

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W. J. B. Apple

VOL. VIII.

NEW SERIES.

NO. 2.

3

THE  
**Mercersburg Review;**

AN ORGAN FOR

CHRISTOLOGICAL, HISTORICAL AND POSITIVE THEOLOGY.

EDITED BY

THOS. G. APPLE, D. D.

PROFESSOR IN THE THEOLOGICAL SEMINARY, LANCASTER, PA.

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in semet ipsum recapitulans.—IRENEUS.

VOLUME XXI.

APRIL, 1874.

PHILADELPHIA:  
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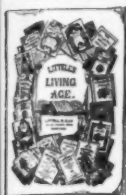
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VOLUME XXI.

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